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TRUTH DISPELLING
Truth THE
CLOUDS OF ERROR:
PART I.
CONTAINING A
NEW EXPLANATION OF
NEBUCHADNEZZAR'S GREAT IMAGE
AND THE
PROPHECIES OF BALAAM,
WHICH RELATE TO THE TOTAL DESTRUCC-
TION OF THE
ANTICHRISTIAN POWERS,
AND THE
ANNIHILATION
OF THE
Turkish and Persian Empires.

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INTRODUCTION.

AT a period like the present, when numerous publications on Prophecy solicit the attention of the Public, recommended by the characters of their Authors, who are known to be persons of profound learning, literary abilities, and research, it may seem presumption in an obscure individual to question their conclusions, to controvert their positions, and to attempt to establish a new explanation of those mysterious parts of scripture.

The circumstances that caused me to deviate from the long established opinion of the learned world, arose from the inconsistencies that presented themselves to my view in those incorrect explanations that are handed down to us as the accomplishment of Scripture Prophecy, of which men of Atheistical, Deistical and abandoned principles have taken so great an advantage, and raised an apparent bulwark against the Divine Origin of the Scriptures.

Urged by an ardent desire to vindicate their authority, and to silence those infidels

who blaspheme our most holy religion, it is my intention to present the Public with a new and general Explanation of Prophecy, in which I shall endeavour to follow truth, through all the dark recesses of enigmatical revelation, conscious that in these parabolical representations, are deposited the most inestimable treasure; that their elucidation would confirm and establish the fundamental doctrines of the Christian Faith, and prove Christianity to be of God, and that they are written to warn men in the present age, of the approach of those awful judgments God has appointed for the destruction of the power and dominion of Satan, and to cleanse the earth from all unrighteousness.

Truth Dispelling the Clouds of Error,

&c. &c.

PART I.

Nebuchadnezzar's Great Image.

“**T**HOU, O king, sawest, and behold a
“ great image. This great image, whose
“ brightness was excellent, stood before thee;
“ and the form thereof was terrible. This
“ image’s head was of fine gold, his breast and
“ his arms of silver, his belly and his thighs of
“ brass, his legs of iron, his feet part of iron
“ and part of clay. Thou sawest till that a
“ stone was cut out without hands, which smote
“ the image upon his feet that were of iron
“ and clay, and brake them to pieces: then was
“ the iron, the clay, the brass, the silver, and
“ the gold, broken to pieces together, and be-
“ came like the chaff of the summer threshing-
“ floors; and the wind carried them away, that
“ no place was found for them; and the stone
“ that smote the image became a great moun-
“ tain, and filled the whole earth.”

Dan. ii. 31—35.

Ancient and modern commentators, both Jewish and Christian, who have written on the prophecies, have ever held one uniform opinion, that Nebuchadnezzar’s vision of the great image, and Daniel’s vision of the four beasts were synonymous, and represented the four great monarchies which succeeded each other in Asia, Africa, and Europe; namely, the Babylonian,

the Media-Persian, the Grecian, and the Roman. "The first kingdom," say they, "is fitly represented in the former by the image's head being of fine gold; and in the latter by a beast like a lion with eagle's wings, in reference to the great riches, the splendor and extension of the Babylonian territories, and it being the first of the kingdoms, even as gold is the first and purest of metals; the lion being esteemed the monarch of beasts, and the eagle the king of birds. The eagle's wings denote the beast's swiftness and rapidity, and the conquests of the Babylonians were very rapid; that empire being advanced to its summit of power within a very few years, by the conduct, and arms of Nebuchadnezzar. The wings being plucked, and the beast lifted up from the earth, alludes to the time when the prophecy was delivered, at which period the Medes and Persians encroached on the Babylonian territories; and in the seventeenth year of Belshazzar's reign Babylon was taken, and the kingdom transferred to the Medes and Persians. The beast being made to stand upon its feet as a man, and a man's heart being given to it, Bishop Newton seems to be at a loss to understand, "unless," says he*, "it be an allusion to the case of Nebuchadnezzar, when in his madness a beast's heart was given to him, and after he was restored to his senses a man's heart was given to him again." Notwithstanding at the period the vision of the four beasts was shewn to Daniel, Nebuchadnezzar was dead, and his son Belshazzar, succeeded to the throne of Babylon. And it is said of the beasts, chap. vii. 17, they "are kings, which shall arise out of the earth." "But," continues our author,

* Dissertation on Prophecies, vol. 1, page 229.

“ what appears most probable, is, that after the Babylonian empire was subverted, the people became more humane and gentle, their minds were humbled with their fortune, and they who vaunted as if they had been gods, now felt themselves to be but men.” Others are of opinion the above passage represents the Babylonians being divested of their power and riches, and laid under tribute to their enemies.

Again, the second kingdom, which is represented by the breast and arms of the image, and is said to be inferior to the first kingdom, or Babylonian, as silver is to gold, Josephus and many other learned men, have affirmed to be also included under the hieroglyphic of Daniel’s second beast; for, say they, a bear being the most cruel and voracious of all animals, is fitly descriptive of the Medes and Persians, who for their cruelty, and greediness after blood, are justly compared to a bear, and therefore are called upon to arise and devour much flesh: The bear *raising itself up on one side*, relates to the Persians subjecting the Medes at the conquest of Babylon, and soon after raising themselves above them: and *the bear having three ribs in the mouth of it between the teeth*, represents the Medes, Babylonians, and Persians, who are prefigured by the ribs, being reduced to one form of government, and comprehended under one great empire. Sir Isaac Newton, Bishop Newton, and Chandler, assert that the ribs represent the kingdoms of Babylon, Lydia, and Egypt, which were subdued by the Persians, and thus caused the shedding of much blood and human carnage.

The Grecian or Macedonian empire, it is well known, has not only been represented by all

the writers on the prophecies, as alluded to by the belly and thighs of Nebuchadnezzar's great image, but also by Daniel's third beast, the leopard; the belly and thighs of the image, say they, being of brass, is descriptive of the brazen armor of the Greeks, and their weapons of war; and as brass is the most sonorous of all metals, it therefore fitly represents Alexander's military fame, which extended far and wide; and the leopard being spotted, is not only emblematical of the different manners and customs of the nations Alexander conquered, but also descriptive of his own unstable disposition, who was sometimes merciful, sometimes cruel, sometimes temperate, sometimes drunken, sometimes abstemious, and sometimes incontinent. Bochart observes that the leopard is of small stature, but of great courage, so as not to be afraid to engage with the lion, or any other of the largest beasts of prey; in like manner, Alexander, a little king in comparison, and of a small stature, with a small army ventured to attack a king of kings, namely, Darius, whose empire reached from the Ægean Sea to the Indies. "Many," says Bishop Newton, "have pursued their conjectures to a great extent, with much subtilty, and but little solidity:" He conceives that the Grecian empire under Alexander is compared to a leopard having on its back the four wings of a fowl, on account of the rapidity of his conquests, which in a short space of time, namely, twelve years, extended over that immense tract of land, those extensive countries situated between the Adriatic Sea, the Indian Ocean, and the river Ganges, and not only all Asia, but a great part of Europe were subject to his power. The Bishop also adds, that the four heads of the leopard point out the king-

doms into which Alexander's empire was divided by his four captains, namely, Cassander, Lysimachus, Ptolemy, and Seleucus: Cassander reigned over Macedon and Greece, Lysimachus over Thrace and Bithynia, Ptolemy over Egypt, and Seleucus over Syria.

The Roman empire also, in the generally received opinion, has ever been supposed to be alluded to by the legs and feet of Nebuchadnezzar's great image, the former of which were of iron, and the latter part of iron and part of clay, and consequently partook of the nature of both; which commentators uniformly state to be also represented by Daniel's fourth beast, that is said to be "dreadful, and terrible, and strong exceedingly, whose teeth were of iron, and his nails of brass; was diverse from the other beasts, devoured, brake in pieces, and stamped the residue with his feet;" since the Romans differed from all other nations, not only in their republican and consular forms of government, but likewise in their strength, their prowess and ferocity, the rapidity of their conquests, and their greatness of power, extent of dominion, and the duration of their empire; therefore they are not only supposed to have been represented by the iron in the feet of the great image, "which breaketh in pieces, and subdueth all things;" but more particularly alluded to by Daniel's fourth beast, which is declared, verse 23, to be "the fourth kingdom which shall devour the whole earth, tread it down, and break it in pieces," which, says Bishop Newton*, was accomplished by Macedon being reduced into a Roman province about 168 years, the kingdom of Pergamus about 133 years, Syria about

* Dissertation on Prophecies, vol. 1, page 234.

65 years, and Egypt about 30 years before Christ.

The horns of the fourth beast, and the toes of the image, Bishop Newton adds*, “are descriptive of the kingdoms into which the Roman empire were divided at its dismemberment, namely, 1. that of the Ostrogoths in Mœsia; 2. the Visigoths in Pannonia; 3. Sueves and Alans in Gascoigne and Spain; 4. the Vandals in Africa; 5. the Franks in France; 6. the Burgundians in Burgundy; 7. the Hureli and Turingi in Italy; 8. the Saxons and Angles in Britain; 9. the Huns in Hungary; and 10. the Lombards at first upon the Danube, and afterwards in Italy.

Mr. Mead, who was esteemed, by some, as the oracle of the age in which he lived, supposes the kingdoms represented by the toes of the image and horns of the fourth beast, to be, 1. the Britons; 2. the Saxons in Britain; 3. the Franks; 4. the Burgundians in France; 5. the Visigoths in the South of France, and part of Spain; 6. the Suevi, and Alans in Gallicia and Portugal; 7. the Vandals in Africa; 8. the Alemans in Germany; 9. the Ostrogoths, whom the Longobards succeeded in Pannonia, and afterwards in Italy; 10. the Greeks in the residue of the empire†.

Bishop Lloyd presents us with the following list of the ten kingdoms, and the time of their rise, which he supposes were alluded to by the prophecy: 1. The Huns about A. D. 356; 2. the Ostrogoths A. D. 377; 3. the Visigoths A. D. 378; 4. the Franks A. D. 407; 5. the Vandals 407; 6. the Sueves and Alans 407; 7. the Burgundians 407; 8. the Herules and Rugians

* Dissertation on Prophecies, vol. 1, page 237.

† Mead's Works, book III, page 661.

A. D. 476; 9. the Saxons 476; 10. the Longobards, who began their reign in Hungary A. D. 526, and who were seated in the northern parts of Germany about the year 483*.

Sir Isaac Newton enumerates them thus; 1. The kingdom of the Vandals and Alans, in Spain and Africa; 2. the kingdom of the Suevi in Spain; 3. the kingdom of the Visigoths; 4. the kingdom of the Alans in Gallia; 5. the kingdom of the Burgundians; 6. the kingdom of the Franks; 7. the kingdom of the Britons; 8. the kingdom of the Huns; 9. the kingdom of the Lombards; 10. the kingdom of Ravenna†.

From the above statements it appears obvious, that the most learned men who have written on these prophecies, differ very much in opinion respecting their particular application, which is not to be wondered at, it being inconsistent with the nature of an hieroglyphic, to suppose if beasts represent empires, that the horns of a beast, the weapons nature has formed for its defence and protection, should indicate the dissolution of the empire the beast represents, and refer to the kingdoms into which it would be divided: on the contrary, I presume they allude to the continuation thereof, and represent the kingdoms under its jurisdiction, by whose support and power its existence would be preserved in defiance of its enemies, and from whose exertions it would receive its regular supplies.

Again, in the age in which the above part of the prophecies under consideration is supposed to have been accomplished, anarchy and confusion, in a great measure, extended their empire over the earth: mankind seemed to pursue

* See the Addenda to Lowth's Commentary, page 514.

† See Sir Isaac Newton's Observations on the Book of Daniel, chap. vi. page 73.

eagerly the gratification of every inordinate passion, and to thirst after each other's blood; kingdoms were continually rising and falling, and scarcely any stability was to be found in any government whatever: so great was the depravity of the age, and the disorder of the times; from which it may be inferred, that those nations not being rallied together, or collected under regular and permanent forms of government, and comprised under one empire, which is acknowledged by all parties to be alluded to by the *toes of the great image*, and the *horns of the fourth beast*; it demonstrates, that neither the former nor the latter could have any reference to the kingdoms particularly pointed out and enumerated by either Bishops Newton and Lloyd, Sir Isaac Newton, Mead, or others who have followed them in their explanations of the above visions.

The lion and bear, Dan. vii. 4, 5, could not represent the Babylonian nor the Media-Persian empire, it being declared, verse 17, "These great beasts, which are four, are four kings who shall arise out of the earth;" which evidently refers to a future period of their existence; for, to arise out of the earth, cannot in any point of view, be applied to nations then in existence, namely, the Babylonians, and the Medes and Persians, who subdued them; otherwise there would be a great inconsistency, and a seeming contradiction between the vision, and the explanation thereof; for in ver. 3, the beasts are said to come up from the sea. "I saw," said Daniel, "in my vision by night, and, behold, the four winds of heaven strove upon the great sea;" (emblematical of the agitations and convulsions that would be occasioned by contending nations;) "and four great beasts came up

from the sea, diverse one from another." To reconcile these verses, they must therefore be considered as allegories, which have a reference to powers that were not in existence, or, at least, that had not assumed the state of action the beasts represent.

The first three beasts cannot be considered, with any degree of propriety, to represent the same governments as the first three kingdoms, from their disagreement with each other, and from the circumstances related in sacred and profane history of the Babylonian, Media-Per-sian, and Grecian empires.

"Thou, O king," saith Daniel to Nebuchadnezzar, "art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory: and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." The first kingdom, or Babylonian government, is therefore not represented by the head of gold, in reference to what it *is to be*, but what it *was*, the first, the richest, and noblest kingdom, as gold is the first, the purest, and most valuable of all metals. The first beast is not only described as arising into existence, but is said to be *like* a lion; that is, as a lion is a beast of prey, so it is supposed to resemble it, and prey on mankind: it is not described as having dominion, but rushing on to the accumulation of power, which is represented by the wings of an eagle, and therefore by no means applicable to the Babylonians in the first year of the reign of Belshazzar, when the prophecy was delivered to Daniel; their government being then on the eve of its dissolution.

The second kingdom, or Media-Persian empire, is said to be inferior only to the Babylonian, as silver is inferior to gold, and to be represented by the breast and arms of the image, which were of silver: the government it represents therefore must be considered to partake of its purity; and as the Medes and Persians bore an equal share in the government of the Babylonian territories they subdued, had but one code of laws, and were united in one great empire; on Darius, the king of Media, and son of Hystaspes, being raised to the throne of Persia by the satrapa, or heads of the seven principal families of Persia, and the unanimous suffrages of the people; the Medes and Persians therefore, with the greatest propriety, are represented by the arms and breast of Nebuchadnezzar's great image.

The second beast is said to be like a bear, that is, as a bear is the most cruel, blood-thirsty, and voracious of all beasts of prey, so would this power be above all others; it being said of the second beast, Dan. vii. 5, "It raised up itself on its side; and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, "Arise, devour much flesh." This certainly indicates that the beast had overloaded its stomach, and glutted its savage nature with blood, so that it could not stand on its feet; which, I presume, has a reference to the ravages the power the beast represents would commit. Neither sacred nor profane history affords sufficient evidence respecting the cruelties of the Medes and Persians, to prove that they are alluded to by the above prophecy, but on the contrary, they describe Cyrus Darius, and his successors, with but few exceptions, as the most just, generous, and humane

monarchs that ever reigned: witness the conduct of Cyrus on entering the Chaldean territories, by permitting his prisoners to return home to their country without imposing any other conditions on them, than their not engaging in war against him; his taking of Babylon with shedding so little blood; his proclamation in favour of the Jews; and Darius not only assisting them in the building of the temple, but also restoring to their use the vessels of gold and silver, that had been taken from them at the Babylonish captivity.

The third kingdom, which is represented by the appellation of brass, said to bear rule over the earth, and included under the metaphor of the belly and thighs of the image, appears to me by no means to refer to the Grecian empire under Alexander the Great, it being confined chiefly to Asia, and of so short a duration*, and historians inform us that whilst Alexander was pursuing his conquests in Asia, the Romans were enlarging their dominions in Europe, and finally brought his empire under subjection to their power. I presume therefore, the Grecian, or Macedonian empire could not be alluded to by the third kingdom; nor can it be represented by the third beast, which is said to be like a leopard, by the beast having four heads, and on its back the four wings of a fowl, which is in no manner applicable to Alexander's empire; for during the existence of its power he was the only head thereof; nor can the allegory allude to the dismemberment of the Grecian empire, as the heads of the leopard were attached to each other as members of one body, which represents

* Alexander died in the 32d year of his age, and 12th of his reign.

a political union together; on the contrary, Alexander's four captains established kingdoms independent of each other, often encroached on one another's territories, and lived in a perpetual scene of warfare, of which the Romans took the advantage, and finally superseded them in their respective governments*.

The fourth beast and fourth kingdom cannot, with propriety, be considered to represent one and the same government, since they do not agree in their representation, nor bear any similitude to each other. The fourth beast is said to be strong exceedingly, the fourth kingdom partly strong, partly broken. The fourth beast, it is also said, shall devour the whole earth, tread it down and break it in pieces; the fourth kingdom only to break in pieces the kingdoms that were represented by the gold, the silver, and the brass, which formed the head, the arms, and breast; and the belly and thighs of the great image. The fourth beast is said to be dreadful and terrible, armed with teeth of iron and nails of brass, the emblems of power and destruction: a beast of prey filled with rage, and issuing forth with the greatest fury. The fourth kingdom the legs and feet of the image is represented by substances that denote strength

* The kingdom of Macedon did not long flourish; for after the death of Alexander, its ruin began. It was then divided into many principalities by his successors, and after them it was continued to the third and fourth generation, but was weakened by itself, and at last overturned by the Romans. Nor yet did it reduce into its dominions all lands and seas. It was not even possessed of Africa, which is of great extent, excepting that part of it which borders upon Egypt, nor did it conquer the whole of Europe, but reached only to Thrace, northward, and westward descended to the Venetian sea.

Hudson's Edition of Dionysius' Roman Antiquities, B. I. p. 2.

and weakness ; the former is said to be of iron, the latter of iron mixed with wet or miry clay ; which would not unite, but corrode and destroy each other.

The fourth beast is described to have ten horns, and it is said (ver. 8) “ among them there came up another little horn, before whom there were three of the first horns pluckt up by the roots ; and behold in this horn were eyes, like the eyes of a man, and a mouth speaking great things ; ” which by no means corresponds with the hieroglyphic of the fourth kingdom, the feet and toes of the great image, in which there is no alteration until the dissolution of the whole hieroglyphic.

The fourth beast and fourth kingdom cannot represent the Roman empire, as the Romans did not subdue Arabia, nor carry their conquests into Scythia or Turcomania, from whence issued the Turks and Saracens, nor into Sweden and Denmark, and therefore they could not be said to devour the whole earth, tread it down and break it in pieces ; on the contrary, they were overcome by their enemies, and destroyed by the ravages of war.

Again ; it is notorious, that notwithstanding Theodosius the Great divided the Roman empire into two distinct governments, and left his son Arcadius emperor of the East, and Honorius emperor of the West, yet were not those empires during the existence of the Roman power, divided, as the toes of the great image and horns of the fourth beast, into ten distinct kingdoms.

The horns of the fourth beast are evidently to be considered as kingdoms in existence during the continuation of its power ; and cannot have any reference to the nations that subdued the

Roman empire, and established their respective kingdoms on its ruins, as already asserted; it being said of the fourth beast on its arising out of the sea, chap. vii. 7, "*It had ten horns;*" and ver. 8, that Daniel "considered them," (*or paid particular attention to them*) "And behold there came up among them another little horn, before whom there were *three of the first horns pluckt up by the roots*, and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things." And in verse 11, Daniel declares "BECAUSE OF THE VOICE OF THE GREAT WORDS WHICH THE HORN SPAKE *he* BEHELD, until the beast WAS SLAIN, AND HIS BODY DESTROYED." Again, from ver. 21 to 27, this horn is represented as making war with the saints, and prevailing against them, changing times and laws, until the Ancient of days came. At which period, according to the tenor of this prophecy, judgment shall be given to the saints of the Most High, and they shall possess the kingdom, and dominion, and greatness of the kingdom under the whole heaven. So also, when the stone that was cut out of the mountain strikes the great image on its feet, which represents the period of the dissolution of the fourth kingdom. It is said, "The stone that was cut out of the mountain became a mountain, and covered the whole earth;" which, I presume, has a reference to the universal spread of the gospel, and the establishment of Christ's spiritual kingdom over all nations, and people, and tongues. All these things considered, and that the Roman empire was abolished in Europe in the reign of Augustulus, A. D. 475, and in Asia in the reign of Constantine-Palæologus, A. D. 1453, they de-

monstrate that the fourth beast, and fourth kingdom, do not represent the Roman empire.

Again, Daniel is commanded, chap. xii. 4, to shut up the words and seal the book of his prophecies, even to the time of the end; and in ver. 9, the words thereof are positively declared to have been sealed up unto the time of the end, which period is declared by the angel John saw to be in the days of the voice of the seventh angel, when he shall begin to sound; for it is said, Rev. x. 7, “*THEN the mystery of God should be finished, as he hath declared to his servants the prophets.*” Josephus, therefore, and those that have followed him in their application of the fourth beast and fourth kingdom to the Roman empire, must have been led into an error; otherwise the above passages cited from Daniel and the Revelations, could not be said to be literally true, as the period in which Josephus lived could not with the least propriety be said to have been the time of the sounding of the seventh trumpet, or the time of the end, as it respects either the Jews or the Gentiles, but the commencement of the judgments which God threatened to pour out on the former for their abominations and wickedness, and the beginning of a glorious epoch for the latter, the commencement of the kingdom of the Messias, in whom all the nations of the earth shall be blessed; and who is declared, Luke ii. 32, “to be a light to lighten the Gentiles, and the glory of his people Israel.”

In order to ascertain with a degree of certainty the true meaning of the allegory under consideration, and to point out the harmony and consistency of the prophetic writings under the Jewish and Christian dispensations, we shall endeavour to follow in a minute manner the ideas

revealed to Daniel, as they stand on record, and trace their connection with other parts of the sacred writings; shew how far the prophecy has been accomplished by the revolutions that have taken place in the Babylonian, Media-Persian, Roman, and Turkish Empires; and what part thereof remains yet to be fulfilled.

DANIEL'S EXPLANATION OF THE VISION.

“ Thou O King, art a king of Kings: for
 “ the God of heaven hath given thee a king-
 “ dom, power, and strength, and glory; and
 “ wheresoever the children of men dwell, the
 “ beasts of the field, and the fowls of the hea-
 “ ven, hath he given into thine hand, and hath
 “ made thee ruler over them all: thou art this
 “ head of gold; and after thee shall arise an-
 “ other kingdom inferior to thee; and another
 “ third kingdom of brass, which shall bear rule
 “ over all the earth: and the fourth kingdom
 “ shall be strong as iron; forasmuch as iron
 “ breaketh in pieces, and subdueth all things;
 “ and as iron that breaketh all these, shall it
 “ break in pieces and bruise: and whereas thou
 “ sawest the feet and toes part of potter's clay,
 “ and part of iron: the kingdom shall be di-
 “ vided, but there shall be in it of the strength
 “ of the iron, forasmuch as thou sawest the
 “ iron mixed with miry clay, and as the toes of
 “ the feet were part of iron, and part of clay;
 “ so the kingdom shall be partly strong and
 “ partly broken: and whereas thou sawest iron
 “ mixed with miry clay, they shall mingle
 “ themselves with the seed of men: but they
 “ shall not cleave one to another, even as iron
 “ is not mixed with clay: and in the days of
 “ these kings shall the God of heaven set up a
 “ kingdom, which shall never be destroyed; and

“ the kingdom shall not be left to other people,
 “ but it shall break in pieces, and consume all
 “ these kingdoms, and it shall stand for ever:
 “ forasmuch as thou sawest that the stone was
 “ cut out of the mountain without hands, and
 “ that it brake in pieces the iron, the brass, the
 “ clay, the silver, and the gold, the great God
 “ hath made known to the king what shall come
 “ to pass hereafter: and the dream is certain,
 “ and the interpretation thereof sure.”

God superintends the government of the world, raises up kingdoms and casts them down from their summit of power; *he measureth* the waters in the hollow of his hand; *meteth* out the heavens with a span; *comprehendeth* the dust of the earth in a measure, and *weigheth* the mountains in scales, and the hills in a balance; *he subverteth* the counsels of the ungodly, and *frustrateth* their devices, *bringeth* princes to nothing, and *maketh* the judges of the earth as vanity; *he moweth* down the wicked as the grass of the field, *rooteth* them up, and *burneth* them as *stubble*, or *bloweth* on them and they wither, and his whirlwind carrieth them away, and before whom nations are but as the drop of a bucket, the small dust of a balance, less than nothing, and vanity. These, are truths interspersed throughout every part of the sacred writings, form a prominent feature in this prophecy, and are confirmed and established by innumerable instances recorded in the various histories of all ages and all nations; the awful dispensations of God's judgments that have been poured out on guilty nations, on the impenitent and profligate; the wicked and abandoned. The great occurrences and important revolutions that have taken place among the empires, kingdoms, nations, and governments of the earth,

have been foretold in the prophetic writings; some one, two, three, and four thousand years previous to their accomplishment, and in several instances described in a very minute and particular manner.

Babylon, the capital of the empire first under consideration, was one of the most ancient cities in the world: it was founded by Nimrod*, not long after the building of the famous tower of Babel, and was enlarged and beautified by Semiramis†; but Nebuchadnezzar was the person who put the finishing hand to it. The whole city stood on a large flat, about 234 miles from the gulph of Bassora, and 420 from Jerusalem. It consisted properly of two parts, which were divided by the river Euphrates. That part of it

* Nimrod was a descendant of Ham, the younger son of Noah. His lot chanced to fall into a place infested with wild beasts in Asia, and being of a courageous disposition, he therefore betook himself to the exercise of hunting, and by drawing together a company of stout young fellows, not only cleared the country of such dangerous creatures, but, procuring himself likewise great renown by his other exploits, he raised himself at length to the dignity of a king, the first king that is supposed to have been in the world. He not only built Babylon, the capital of his empire, but laid the foundation of three other cities, viz. Erech, Accad, and Calneth, in the neighbouring provinces, and so passing into Assyria, and enlarging his territories there, he built Nineveh, Behoboth, Calah, and Beser, which was afterwards called Larissa, situated upon the Tigris.

† Semiramis, Queen of Nineveh, was the wife of one Mnemon, a captain of Ninus's army, the king of Nineveh, who fell in love with her, and prevailed with her husband to consent to his having her for his wife, by giving him his own daughter in marriage in lieu of Semiramis. During his life-time she bore a great sway in the administration of public affairs, and after the death of Ninus continued in the government with the consent of her subjects. She removed her court from Nineveh to Babylon, which she inclosed with a wall, and adorned it with many sumptuous buildings. She carried on a long and unsuccessful war against India; and being tired out by misfortunes, she resigned the crown and authority to her son, after she had reigned 42 years; and soon after died, A. M. 2059.

which was on the east side of the river, was the old city, the other on the west side was added by Nebuchadnezzar, and the whole formed a square of a hundred and twenty furlongs, or fifteen miles every way, which made its whole circumference exactly threescore miles. The thickness of its walls were eighty-seven feet, their height three hundred and fifty; and their compass four hundred and eighty furlongs. They were built of large bricks, some of which were burnt in kilns, others dried in the sun, and cemented together with bitumen, a glutinous slime which issues out of the earth in that country, binds stronger and firmer than lime, and grows harder than brick and stone. In the whole compass of the wall there were one hundred gates, five and twenty on each side, all made of solid brass, between which on the top of the wall were three towers at equal distances from each other, and one large tower on each corner of the wall, which formed the angles thereof; and the whole was surrounded with a deep ditch, out of which the materials were taken for the building of the wall, which was filled with water from the river.

Answering to every one of these gates was a bridge over the ditch, and a street which led from gate to gate through the city, so that the city contained fifty streets, each of them fifteen miles long, whereof twenty-five going one way and twenty-five another, they crossed each other at right angles, and divided the city into 676 squares of four furlongs and a half on every side, and two miles and a half in compass; in the front of which on every side towards the streets, which were one hundred and fifty feet broad, stood the houses, which were magnificent, being all of them three and four stories high, and whose fronts were adorned with

all manner of embellishments, and having extensive pleasure grounds, gardens, and other premises backwards ; besides these streets there were four other streets of two hundred feet broad, that went round the four sides of the city, and formed the space between the city and its walls.

The public buildings of Babylon worthy our notice, were four in number ; two on the east side and two on the west side of the city. Those on the east side were the temple of Belus, or tower of Babel, and the palace of Semiramis, which was the old palace of the kings of Babylon ; and those on the west side were the palace which Nebuchadnezzar built, and the hanging gardens which he erected in compliance with the desire of his wife Amylis, daughter of Astyages king of Media.

The temple of Belus was one of the most stupendous, rich, and magnificent works in the world ; it stood on a square of half a mile in circumference, and consisted of buildings one above another, that formed the appearance of eight distinct towers, each of them seventy feet high, and in which were many great rooms with arched roofs supported by pillars, the ascent to which was by steps in a sloping way, from the benching in of the building, which formed eight distinct parapets between the bottom and the top of the edifice, and formed so many stories above each other ; the whole of which were consecrated to an idolatrous use, and each room formed a part of the temple ; but the most sacred part of all, and where the chief devotions were performed, was the uppermost story, over which, on the top of the tower, was an observatory, by the benefit of which the Ba-

bylonians advanced their knowledge in astronomy beyond all other nations.

This tower, and the several rooms in it, were all that was called the temple of Belus until Nebuchadnezzar enlarged it with vast buildings, which were erected in a square of two furlongs on each side; on the outside of these was a wall inclosing the whole, in which were several gates made of solid brass.

This temple stood until the time of Xerxes, who, in his return from Greece, after meeting with a singular defeat, plundered the temple of its immense riches, among which were several statues or images of solid gold, demolished the whole, and laid it in ruins.

The hanging gardens, (says my author) contained a space of four hundred feet square, and were carried up into the air in the manner of several large terraces one above the other, until the highest of them came up to the height of the walls of the city, viz. three hundred and fifty feet. The ascent was from terrace to terrace, by stairs ten feet wide, and the whole pile was sustained by vast arches built upon arches, one above another, and strengthened by a wall of twenty-two feet on its three sides, and others of a proportionable thickness in the fronts of each terrace. On the top of the arches were first laid large flat stones sixteen feet long and four broad; over them was a layer of reed mixt with a great quantity of bitumen; over this were two rows of brick closely cemented together; over these were laid thick sheets of lead, to prevent the moisture from draining away too fast from the earth, which was laid on the terraces in a sufficient quantity as to afford depth enough for the largest trees to take root in it; for in these gardens there was every thing that

could either delight the eye or gratify the curiosity ; beautiful and large trees, flowers, plants and shrubs ; and to keep every thing verdant and gay in the upper terrace, there was an aqueduct or engine, which drew up water out of the river into a kind of reservoir above, and from thence watered the whole garden.

Nebuchadnezzar was a great and a successful warrior ; for, during his father's life-time he commanded the army as general under him, and drove the Egyptians out of Syria and Palestine, took Jerusalem and carried the people away captive ; and upon his own accession to the throne he overcame the Phœnicians and Tyrians, overran all Egypt, made it tributary, and returned home in triumph loaded with rich spoils ; vainly supposing he had subdued the whole earth. He then commanded men to pay him divine adoration ; and for this purpose causeth an image, or representation of himself, to be made of gold and set up in the plain of Dura. It was necessary, therefore, such impious pride should be abased, and that he who set himself above the rank of men, and upon a level with God, should be made sensible of his dependent state by being degraded to the condition of a brute.

The scriptures, however, do not impute the occasion of his pride to the number of his conquests, or the extent of his dominions, but to the state and magnificence of his royal city ; in which, as it were, at one view, he saw all the fruits of his martial toils, all the spoils of his many victories, and all the revenues of his vast empire comprised and displayed in their utmost splendor ; for, whilst he was walking upon his palace, probably on the very uppermost of the hanging gardens previously described, from whence he had a full prospect of the city, elated

with its magnificence, intoxicated with pride, and forgetful of the threatenings of the Almighty and admonitions of the prophet, Dan. iv. 20 to 27. He exclaimed, ver. 30. “ Is not this “ great Babylon that I have built for the house “ of the kingdom, *by the might of my power* and “ for the *honor of my majesty*,” at which period his sentence was pronounced by a voice from heaven, and the same hour was the thing fulfilled, “ he was driven from men, and did eat “ grass as oxen, and his body was wet with the “ dew of heaven, till his hairs were grown like “ eagle’s feathers and his nails like bird’s claws,” until by the tuition and chastisement of the Almighty, he was brought to a sense of his duty, to acknowledge his power, to humble himself continually before him, and to govern his subjects with justice and equity, ruling with the fear of God. “ I, Nebuchadnezzar, lift up mine eyes unto heaven, and mine understanding returned unto me ; and I blessed the Most High, and I prayed and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom from generation to generation : at the same time my reason returned unto me, and for the glory of my kingdom, mine honor and brightness returned to me ; and my counsellors and my lords sought unto me, and I was established in my kingdom ; and excellent majesty was added unto me.” Ver. 34, 36.

These things demonstrate that at this period, the Babylonian monarchy was the best and wisest government, and as it was the first, so was it the richest, the noblest, and most extensive of all the monarchies alluded to by the prophecy under consideration.

“ Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power,

and strength, and glory ; and wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given unto thine hand, and hath made thee ruler over them all, thou art this head of gold."

We now proceed to consider in what manner the Media-Persian monarchy, which succeeded the Babylonian, corresponds with the hieroglyphic in the prophecy, the breast and arms of the image which were of silver.

Media and Persia originally were provinces of the Assyrian monarchy, situated in Greater Asia. The capital and seat of government of the former was Acbatania, and of the latter Persepolis.

Arbaces, governor of Media, during the reign of Sardanapalis, (who surpassed all his predecessors on the throne of Assyria in effeminacy, luxury, and cowardice) found means to get into his palace, where in the midst of an infamous seraglio this monarch, attired and painted like his women, was seated among them, and like them employed at the distaff. Beholding a monarch indulging himself in all the most infamous and criminal pleasures; amassing together the wealth of the universe, and wasting the whole of his time in one continual series of debauchery, he was enraged at the spectacle, and not being able to endure that so many brave men should be held under subjection to a monarch more effeminate than the women themselves, and whose vices had degraded him beneath the condition of a brute, he immediately formed a conspiracy against him.

On the first rumour of this revolt the king hid himself in the inner part of his palace ; but being obliged to take the field with some forces he had assembled, he was overcome, and pursued

to the gates of Nineveh, wherein he shut himself, in hopes the rebels would never be able to take so well fortified a city, and stored with provisions for a considerable time. It had been declared by an ancient Oracle, that Nineveh could never be taken, unless the river became an enemy to the city. These words buoyed up Sardanapalus during the great length of the siege, because he thought the thing impossible; but when he saw that the Tigris, by a violent inundation, had thrown down twenty stadia (two miles and a half) of the city-wall, and by that means opened a passage to the enemy, he understood the meaning of the Oracle, and gave himself up for lost. He resolved, however, to die in such a manner as, according to his opinion, should cover the infamy of his scandalous and effeminate life. He ordered a pile of wood to be made in his palace, and setting fire to it burnt himself, his eunuchs, his women, and his treasures, which were immensely great. Thus fell the first Assyrian monarchy in the 747th year before Christ, and out of the ruins of this vast empire were formed three considerable kingdoms; that of the Medes, which Arbaces, the principal head of the conspiracy, restored to its liberty; that of the Assyrians of Babylon, which was given to Belesis, governor of that city; and that of the Assyrians of Nineveh, the first king whereof took the name of Ninus the younger.

The city of Ecbatana, the capital of Media, was founded by Dejoces, and from the peculiarity of its construction, I presume, is worthy our notice; it being an inclosure surrounded with seven distinct walls, at equal distances from each other, which were disposed in such a manner that the outermost did not hinder the parapet of the se-

cond from being seen, nor the second that of the first, and so of all the rest. The situation of the city was extremely favourable for such a design, it being built on a regular hill, whose ascent was equal on every side. Within the last and smallest inclosure stood the king's palace and treasury; in the sixth, which was next to that, there were several buildings for the accommodation of the officers and servants of his household; and the intermediate spaces between the other walls were appointed for the habitations of the people. The first and largest inclosure was about the bigness of Athens.

The prospect of the city was beautiful and magnificent; for besides the disposition of the walls, which formed a kind of amphitheatre, the different colours wherewith the parapets were painted, formed a delightful variety.

Phraortes, the third king of Media, and grandson of Dejoces, was a prince of a very restless spirit, and a turbulent and warlike disposition; and not being content with the kingdom of the Medes, left him by his father, he attacked the Persians, and by defeating them in a decisive battle, brought them under subjection to his empire.

The Persians at this period consisted of twelve tribes, and inhabited only one province of that vast country, which has since borne the name of Persia, and were not in all above one hundred and twenty thousand men; but this people having afterwards, through the wisdom and valour of Cyrus, acquired the empire of the east, the name of Persia extended itself with their conquests and fortunes, and comprehended all that tract of land which reaches east and west from the river Indus to the Tigris; and north and south from the Caspian Sea to the ocean.

The Assyrian monarchy being divided at this period into three distinct kingdoms, as might naturally be expected, it no longer became the terror of the nations; and since there was no one that exercised a power to restrain them within their respective boundaries, they often encroached on each other's territories.

The Assyrians of Nineveh, the Medes and the Assyrians of Babylon, also became jealous of each other, and were often engaged in war; but the Medes being the most martial power, extended their conquests throughout the greater part of Upper Asia, which comprehends all that lies north of mount Taurus from Media, as far as the river Halys.

Phraortes, king of Media, elated with the great success and conquests he obtained, ventured to turn his arms against the Assyrians of Nineveh, who at this time, notwithstanding they were weakened through the revolt of many nations, were yet in themselves very strong and powerful, whereupon Nabuchadonosor, king of Nineveh, raised a great army in his country, and sent ambassadors to several nations of the east, to require their assistance against the Medes. They all refused him any succour, and treated his ambassadors with ignominy, which so irritated the monarch, that he swore by his throne he would be revenged, and put every one of them to the sword; and being roused from that state of lethargy into which he had been involved by his dissipation and effeminacies, suddenly attacked the Medes on the plains of Ragau with what forces he had. Phraortes, not expecting such an opposition, was taken by surprise; a great carnage ensued; his cavalry fled; his chariots were overturned, and put into disorder; and Nabuchadonosar gained a compleat victory. Thus

taking advantage of the defeat and confusion of the Medes, he entered their country, took their cities, pushed on his conquests even to Esbactana, forced the towers and walls by storm, and gave the city to be pillaged by his soldiers, who plundered and stript it of all its ornaments. The unfortunate Phraortes also, who had escaped into the mountains of Ragau, fell into the hands of Nabuchadonosor, who cruelly caused him to be shot to death with darts, after his return to Nineveh; and vainly supposing he had subdued the Medes to a situation that incapacitated them from their former power; and that he had deterred them in future from offering him any opposition, gave himself up to rioting, and to his favourite debaucheries and effeminacies.

Holofernes was dispatched with the greater part of his forces not only (according to the oath he had taken,) to punish the nations that treated his commands with contempt, but to reduce the whole earth to his obedience, and to oblige men to worship him as a god*.

This cruel and impious expedition of Holofernes gave the Medes an opportunity of recovering their late disasters, and proved fatal to the Assyrian empire. Cyaxares, the son and successor of Phraortes, rallied the scattered remains of his father's troops, made new levies, and not only raised a formidable army, with a view to avenge his father's death, but entered into an alliance with Nabopolasser, who had deposed his sovereign the king of Babylon, and assumed the regal dignity. The Medes and Babylonian armies thus united attacked those of Assyria after their defeat before Buthulia by Judith, totally routed them, and returned to Ni-

* Judith iii. 8.

neveh, Nabuchadonosor having shut himself up therein, in hopes of succour. The city was taken by storm, plundered and burnt, and Nabuchadonosor put to death, and the two armies enriched themselves with the spoils. Cyaxares made himself master of all the provinces under the jurisdiction of Nineveh, and Nabopolasser was content with being established in possession of the throne of Babylon, and his territories secured to him by the destruction of so powerful a foe. The Medes and Babylonians having destroyed Nineveh, became so formidable that Nechao, king of Egypt, alarmed at their great strength, and the dangers to which he was exposed by their alliance, in order to stop their progress, marched at the head of an immense army against them; and from the defenceless state of the Medes and Persian territories, which at this period were without any fortified cities, it may reasonably be presumed he directed his course thither; they having been so rapidly overrun by the Scythians in the reign of his predecessor, and so easily subdued by the Assyrians, their capital plundered, and their country laid waste, as previously recited. From these considerations it is not improbable to infer, (the greater part of ancient history being lost, and only a few fragments preserved,) that the Medes and Persian armies were defeated with those of Babylon when Nechao took Carchemish; and not having any forces to oppose him, that he took possession of the Medes and Persian territories, and overthrew their respective governments, the great object of his expedition.

From the period of the destruction of Nineveh, until Cyrus's visit to his uncle Astyages, king of Media, as related by Xenophon, there is but very little to be obtained respecting the

history of the Medes and Persians excepting what I have related from the history of Egypt, by which we are not only informed that Nechao defeated the Babylonians and overrun the greater part of Asia, but that Nabopolasser king of Babylon, on account of his great age and infirmities not permitting him to head his armies, associated his son Nebuchodonosar, or Nebuchadnezzar, with him in the empire; that he sent this prince at the head of a great army into Asia Major, and that he vanquished the army of Nechao near the river Euphrates, reconquered all the places he had taken, and reduced the revolted provinces to their alliance; it therefore is not unreasonable to suppose from Dan. ii. 37, 38.—iii. 4, 29.—iv. 1, 22. that the kingdoms of the Medes and Persians were included, and during the reign of Nebuchadnezzar were, by the right of conquest, provinces of Babylon, but on account of their former alliance with his father, their respective sovereigns were restored to their titles and honors.

Bishop Newton and others confining the prophecies respecting Babylon to a literal allusion, have evidently run into great errors. The Medes, say they, of all nations, were the most cruel, and are represented by the prophet Isaiah chap. xiii. 18. at the reduction of Babylon, dashing the young men thereof to pieces, having no pity on the fruit of the womb, and sparing no children. Which assertion cannot be supported by any authority whatever, for, on the contrary, it is asserted by historians, Babylon was taken with the shedding of very little blood, there were no acts of cruelty exercised on its inhabitants, and Cyaxares king of Media, and Cyrus king of Persia, were the most humane monarchs that ever reigned; to support which I have selected the following

passage from ancient history, the substance of which is literally true, though several circumstances related of the persons concerned are fictitious; and it is notorious, from the assertions of credible authors, that the vices to which the Medes were addicted, were not cruelty and revenge, but pride, luxury, effeminacy and drunkenness; therefore, Xenophon, at once to reprove and admonish his pupils, and hand down to posterity his utter detestation of those vices, in one of his satyrs against the Medes, introduces Cyrus, whilst only twelve years old, paying a visit to his grandfather Astyages king of Media, whom he represents as richly clothed, his eyes coloured, his face painted, his hair embellished with artificial locks, and his body adorned with jewels, (according to the custom of the Medes) and for whose reception is prepared a sumptuous banquet, in which the philosopher represents Cyrus equipped as a cup-bearer, disclaiming with the greatest irony against the destructive vices of intemperance, which debilitates the body, debases the mind, and degrades the man beneath the condition of a brute.

The same author in his history of Persia and description of the Persians, selects out Cyrus as a transcript of their persons, their manners and their natural tempers and dispositions. “ He, (says Xenophon) was beautiful in his person, and still more lovely in the qualities of his mind; was of a very sweet disposition, full of good nature and HUMANITY, had a great desire to learn and a noble ardor for glory, was never afraid of any danger or discouraged by any hardships or difficulty where honour was to be acquired, *being brought up according to the laws of the Persians*, which were excellent in those days; intemperance, INGRATITUDE and CRUEL-

TY, were crimes that were THE MOST DETESTABLE AMONG THEM, and met with exemplary punishment."

As an instance of the mild deportment of Cyrus toward his enemies, Xenophon also relates that the king of Armenia, who was a vassal to the Medes, looking upon them as ready to be swallowed up on account of the great armies raised against them on their revolt from the Babylonians, refused to pay the Medes their accustomed tribute, and furnish them with the ordinary complement of troops in the time of war, stipulated by a treaty between those nations. This, (says my author) greatly embarrassed Cyaxares, the king of Media, but Cyrus having informed himself of the strength and situation of the country, appointed a great hunting match near their territories, and gave his generals private orders to follow him at a distance with their whole army, by which stratagem he obtained possession of all the strong holds of Armenia, and took the only fortress by surprize. The king of Armenia, conscious of the wrong he had done, and dreading the resentment of Cyrus, did what he could to assemble his forces, but all in vain, every one ran away over the country, to seek a place where they could find shelter, which Cyrus perceiving, informed them by proclamation, that he intended them no harm, and should look upon them as friends if they stayed in their habitations, otherwise he would treat them as enemies.

The king, queen, and princes of Armenia fell into the hands of the Persians, and the whole of their treasure. Cyrus immediately summoned an assembly of the great men of Armenia and the captains of his armies, to which the queen, the princesses, and nobility were ad-

mitted, before which Cyrus caused the king to be brought. When all things were ready and silence was obtained, Cyrus demanded of the king to answer all the questions he should put to him, which the king promised he would. "For what reason," said Cyrus, "have you violated the treaty you signed with the king of Media, by which you was obliged to pay a certain tribute, to furnish a certain number of troops, and not to keep any fortified place in your territories?" "For no other reason," replied the king, "than because I thought it a glorious thing to shake off a yoke, to live free, and to leave my children in the same condition." "It is really glorious," answered Cyrus, "to fight in the defence of liberty, but if any one after he is reduced to servitude, should attempt to run away from his master, what would you do with him?" "I must confess," said the king, "*I would punish him.*" "And if you had given a government to one of your subjects, and he should be found to commit malversations, would you continue him in his post?" "No, certainly; *I would put another in his place.*" "And if he had amassed great riches by his unjust practices." "*I would strip him of them.*" "But what is still worse, if he had held intelligence with your enemies, how would you treat him?" "Though I should pass sentence upon myself," replied the king, "I must declare the truth, *I would put him to death.*" At these words, Tigranes, the son of the king, tore the tiara from his head, and rent his garments; the women burst out into lamentations and outcries, as if sentence had actually been passed on the king.

Cyrus having again commanded silence, Tigranes addressed himself to the following pur-

port. "Great prince, can you think it consistent with your wisdom to put my father to death, even against your own interest?" "How against my interest?" asked Cyrus. "Because he never was so capable of doing you service." "How do you make that appear? do the faults we commit enhance our merit, and give us a new title to consideration and favour?" "They certainly do, provided they make us wiser: for of inestimable value is wisdom; what are either riches, courage, or address, to be compared to it? and it is evident this single day's experience has infinitely improved my father's wisdom. He knows how dear the violation of his word has cost him. He has proved and felt how much you are superior to him in all respects. He has not been able to succeed in any of his designs; but you have happily accomplished all yours, and with that expedition and secrecy, that he has found himself surrounded and taken before he expected to be attacked; and the very place of his retreat has served only to ensnare him." "But your father," replied Cyrus, "has yet undergone no sufferings that can have taught him wisdom." "The fear of evils," answered Tigranes, "when it is so well founded as this is, has a much sharper sting, and is more capable of piercing the soul than the evil itself; besides, permit me to say, that gratitude is a stronger and more prevailing motive than any whatever; and there can be no obligations in the world of a higher nature than those you will lay on my father. His fortune, liberty, sceptre, life, wives, and children all restored to him, with such a generosity; where can you find, illustrious prince, in one single person, so many strong and powerful ties to attach him to your service?" "Well

then," replied Cyrus, turning to the king, "if I should yield to your son's entreaties, what sums of money will you assist us with, in the war against the Babylonians?" "My troops and treasures," said the Armenian king, "are no longer mine, but entirely yours." "But what would you give me," added Cyrus, "for the ransom of your wives?" "All that I have in the world," answered the king. "And for the ransom of your children?" "The same thing." "From this time," said Cyrus, "you are indebted to me the double of all your possessions. And you, Tigranes, at what price would you redeem the liberty of your lady?" Now he had but lately married her and was passionately fond of her. "At the price," said he, "of a thousand lives if I had them." Cyrus then conducted them all to his tent, and entertained them at supper, and before they parted embraced them all, in token of a perfect reconciliation. The next day the king of Armenia sent presents to Cyrus, and refreshments for his whole army, and brought him double the sums of money he was required to furnish; but Cyrus took only what had been stipulated, and restored him the rest; the Armenian troops joined the army of Cyrus, and Tigranes was appointed to the command of them. Again Cyrus, says the same author, established a wonderful order among the troops, and inspired them with a surprising emulation, by the rewards he promised, and by his obliging and engaging deportment towards all. As for money, the only value he set upon it was to give it away; he was continually making presents to one or other, according to their rank or merit, to one a buckler, to another a sword, or something of the same kind equally acceptable. By this generosity, this greatness

of soul, and beneficial disposition, he thought a general ought to distinguish himself, and not by the luxury of his table, or the richness of his clothes, and still less by his haughtiness and imperious demeanour. “A commander could not,” he said, “give actual proofs of his magnificence to every body, and for that very reason he thought himself obliged to convince every one of his inclination and good-will; for though a prince might exhaust his treasures by making presents, yet he could not injure himself by *benevolence and humanity*, by being sincerely concerned in the good or evil that happens to others, and by making it appear that he is so*.”

Previous to the immediate commencement of the battle of Thymbra, in which Cyrus so singularly distinguished himself for his humanity to the Egyptian troops, and which terminated the fate of the Babylonian empire, as soon as he had finished his sacrifice, given his officers the necessary orders and instructions for the battle, and put them in mind of paying the homage that is due to the gods, every man went to his post. Some of his officers brought him wine and victuals: he ate a little without down, and caused the rest to be distributed among those that were about him: he took a little wine likewise, and poured out a part of it as an offering to the gods before he drank, and all the company followed his example: after this, he prayed to the god of his fathers, desiring he would please to be his guide and come to his assistance, he then mounted his horse and commanded them all to follow him †.

In a few days after the defeat of the Babylonian armies, Cyrus took Sardis, the capital of

* Cyrop. page 44 and 207.

† Cyrop. page 170.

Lydia, by storm: his first care was to preserve it from being plundered; for he perceived the Chaldeans had quitted their ranks, and already began to disperse themselves in several places. He gave all the citizens to understand that they should be preserved, and neither their wives nor children be touched, provided they brought him all their gold and silver. This condition they readily complied with, and Cræsus, the generalissimo of all the forces of the Babylonians and their allies, set them an example, by delivering up all his riches and treasure to the conqueror. Touched with compassion at the misfortunes of this prince, who was fallen in a moment from so great an elevation, and admiring his equanimity under such a reverse of fortune, Cyrus treated him with a great deal of clemency and kindness; suffering him to enjoy both the title and authority of a king, under the restriction of not having the power to make war, by discharging him from all the burthensome part of regal power, and truly enabling him to lead a happy life, exempt from all care and disquiet*.

The above passages selected from the life of Cyrus, by an author of so great veracity as Xenophon, their containing so many particular circumstances respecting events that are well known to have taken place, which coincides with the nature of the Medes and Persian laws, the manner of their education, their mode of government, and what has been previously considered of them, I flatter myself will be esteemed fully sufficient to set aside those false aspersions, which have been propagated by writers on the prophecies, respecting their cruelties, &c. and which could have proceeded from no

* Cyrop. page 184.

other cause, but from a misunderstanding and wrong application of the prophetic parts of the Scriptures.

The prophecies respecting Babylon, as well as those of Tyre and Sidon, have each of them a twofold signification, namely, literal and figurative; in reference to the denunciations of God's judgments against those cities, the occurrences that, in some measure, would take place at their dissolution, and the means by which the final destruction of the Antichristian powers would be accomplished, and the earth be cleansed from all unrighteousness, by the destruction of the dominion and power of Satan. These prophecies appear to me to have been written not only for the reproof, the instruction, and the encouragement of the people of God under the Jewish dispensation, and to stop the mouths of infidels, who deny the divine authority of the scriptures, but also to establish Christians in their most holy faith, bear them up amidst all the calamities to which they would be exposed in the latter ages of the world, and as a mirror present to their views the period when the destruction of all their temporal and spiritual enemies would take place, all the evils to which they are exposed would be banished out of the earth, and when it would be filled with righteousness and peace, the knowledge and glory of the Lord.

The propriety of the hieroglyphic by which the Media-Persian and Persian Empires are represented in the prophecy under consideration, namely, the arms and breast of the image, is demonstrated by the Medes and Persians, as previously considered, not only having been nations which were attached to each other by the strongest ties of friendship, consanguinity, and

interest; but also by their resembling each other in their forms of government, their religious rites, their customs, their laws, and their benevolent dispositions, differing only in their manner of living, and mode of dress, and being finally united under one form of government and one sovereign, namely, Darius, the son of Hystaspes king of Media, who was advanced to the throne of Persia by the satrapa, or heads of the principal Persian families, and the unanimous suffrages of the people.

The breast and arms of the image, also being said to have been made of silver, I conceive has a particular reference to the laws and governments of the Medes and Persians: which, notwithstanding the many acts of injustice and cruelty that have been committed by several of the Persian sovereigns who abused their power, were founded on principles of virtue and justice, benevolence and universal philanthropy; and therefore are fitly represented under the emblem of silver, to denote their purity and excellence.

The duration of the Persian monarchy, and its abolishment, is represented Dan. xi. 2, 3.

“ There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches, he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.”

These kings, I presume, represent Xerxes, Artaxerxes Longimanus, Artaxerxes Mnemon, and Darius Codomanus; they being the whole of the sovereigns that reigned on the throne of Persia, from Darius, the son of Hystaspes, to the destruction of the Persian monarchy. The

generally received opinion hitherto has been, that they allude to Cambyzes, the son of Cyrus; Smerdis the magician, who usurped the throne of Persia; Darius, the king of Media; and Xerxes, who marched a great army into Greece, and is stated to have been the richest of the Persian monarchs; which application of the prophecy appears to me to be very erroneous, not only on account of Themistocles (who was not a mighty king, but general of the Athenian, Spartan, and Lacedemonian armies) opposing and defeating Xerxes; who, on his return to Babylon, was reduced to so great a state of poverty, as to be under the necessity of plundering the Temple of Belus of its treasures, and demolishing it, in order to supply the exigencies of the state*; but also by its making so great a chasm in the chronology of the Persian kings, which is derogatory to the divine authority of the scriptures: it being inconsistent to suppose, that when prophecy descends to particulars, the circumstances to which it alludes should not correspond with its predictions.

The whole of the chapter, from which this prophecy is selected, appears to me, from the extraordinary sentence by which it is introduced, (*“ Now will I shew you the truth,”*) that it is to be considered as a supplement to the whole of the preceding prophecies, or a recital of the subjects to which they refer, divested of the greater part of their ambiguity, by a relation of particular circumstances, that would take place in a regular succession, from the death of Darius, the son of Hystaspes, and which are continued (Chap. XII.) until the end of time.

The first rise of the Media and Persian king-

* Prideux's Connections, Book IV. Part 1.

doms; their alliance with each other; their subduing the neighbouring states; the Assyrian and Babylonian monarchies, as previously considered; their union in the reign of Darius; the conquests of the Persian empire by Alexander the Great, and the dissolution of his power; were represented to Daniel, in the third year of the reign of Belshazzar, by the vision of the ram and he-goat, as recorded Dan viii.

“I (Daniel) lifted up mine eyes, and saw,
 “and, behold, there stood before the river
 “(the river Ulai) a ram which had two horns,
 “and the two horns were high: but one was
 “higher than the other, and the higher came
 “up last. I saw the ram pushing westward,
 “and northward, and southward; so that no
 “beast might stand before him, neither was
 “any that could deliver out of his hand; but
 “he did according to his will, and became
 “great. And as I was considering, behold, an
 “he-goat came from the west on the face of
 “the whole earth, and touched not the ground,
 “and the goat had a notable horn between his
 “eyes. And he came to the ram that had two
 “horns, which I had seen standing before the
 “river, and ran unto him in the fury of his
 “power: and I saw him come close unto the
 “ram, and he was moved with choler against
 “him, and smote the ram, and brake his two
 “horns: and there was no power in the ram to
 “stand before him, but he cast him down to
 “the ground; and stamped upon him: and
 “there was none that could deliver the ram out
 “of his hand.”

Bishop Newton after reciting several relations of visions, that are affirmed by heathen authors to have been seen at various periods,

which were succeeded by the shedding of much blood, and, in a great measure, resembled the above vision, proceeds as follows :

“ The probabilities of the poets and historians, bear some resemblance to the realities of holy writ : or rather, in this instance of prophecy, as in the ceremonies of religion, and the modes of government, God was pleased to condescend and conform to the customs and manners of the age ; to make thereby a stronger impression on the minds of the people. Such a condescension is not unworthy of the Deity, nor unsuitable to other methods of his Providence, but is rather an argument of his infinite goodness.

“ In the former vision (that recorded Dan. vii.) there appeared four beasts, because four empires were represented ; but here are only two, because here we have a representation of what was transacted chiefly within two empires. The first of the four empires, (that is, the Babylonian) is wholly omitted here, for its fate was sufficiently known, and it was now drawing very near to a conclusion. The second empire in the former vision is the first in this, *and what was there compared to a bear, is here prefigured by a ram* *.”

Notwithstanding I would wish, in every instance, to pay a due respect to men of great abilities, learning, and universal knowledge, yet when they introduce those things that are derogatory to the divine perfections, by endeavouring to support inconsistencies, and gross absurdities in their explanation of the prophetic parts of the scriptures, which have a natural

* Dissertations on the Prophecies, Vol. I. p. 268, 269.

tendency to bring them into contempt I conceive, from conscientious motives, it is my duty as a member of society, a well-wisher to the cause of Christianity, and a promoter of the truth, not only to protest against such proceedings, but to expose the absurdities thereof, in order to reclaim men from the errors into which they have been dragged by the prejudices of education, and to point out to them wherein the harmony and beauty of those revelations consists, that are handed down to us in the writings of the prophets and apostles; by which and the regular accomplishment of those predictions their divine origin is demonstrated.

Hieroglyphics undoubtedly have been used in all ages; and it is by metaphorical expressions that God has made himself known to men, otherwise they could not have formed any ideas of him: so also it hath pleased the Almighty, in order to accomplish the various dispensations of his Providence in the moral government of the world, to make known to men by hieroglyphical representations, or in visions of the night, what should befall them; and to warn those in power of public calamity, in order to preserve life; as in the instance of Pharaoh's dreams, those of his butler, baker, and Joseph's dream of the sheaves; yet in all cases the hieroglyphic corresponds with the nature of the subject, and the occurrences to which it relates, and, if repeated, preserves the same uniformity and consistency of ideas, though they are changed in their representations and appearance, as were Pharaoh's dreams of the seven fat and lean kine, and the seven good and blasted ears of corn, otherwise the intention of those hieroglyphics could not have been understood.

The second and third beast are said to be like a bear and leopard, which are carnivorous and unclean beasts and beasts of prey, provided with weapons to rend and tear to pieces, and whose natures are rapacious and destructive.

The ram and he-goat are clean beasts, domestic animals, which feed on grass, and are useful both for food and clothing.

The ram also is represented to have two horns which were high, but one was higher than the other, and the highest came up last; and to be standing by the river Ulai and pushing westward, and northward, and southward.

The second beast is not only said to be like a bear, which of all beasts of prey is the most voracious, slothful, and sluggish; but it is represented in the prophecy as having overgorged itself with flesh so that it could not stand upon its feet, only rear itself upon one side, and even then, it is said to have three ribs in the mouth between the teeth, and it was called upon to arise and devour much flesh.

The third beast was like a leopard, and had four heads and four wings of a fowl.

The rough he-goat had only one head and one horn which was placed between his eyes; all these things considered, and the circumstances recited of the bear, its voracious, rapacious, malicious, sullen, and sluggish disposition, and its employ as an hieroglyphic not agreeing with what I have previously recited from the history of the Medes and Persians, nor being calculated to represent nations that were in alliance with each other, broke the shackles of their oppressors, and by conquest extended their empire over the earth; and as the leopard's four heads cannot consistent with reason

as an hieroglyphic represent the absolute power of Alexander the Great, who defeated Darius Codomanus, cast down the Persian empire and established that of the Macedonian or Grecian, which at his death became extinct, and was divided into distinct kingdoms continually at variance with each other; demonstrates, that the beast described to be like a bear, Dan. vii. nor that which was like a leopard, represent either the Media-Persian, the Persian, or the Macedonian empires.

The assertion therefore of Bishops Newton and Lloyd, Sir Isaac Newton, Mead, and almost all the writers on the prophecies, that Daniel's vision of the four beasts, chap. vii. and that under consideration of the ram and he-goat, chap. viii. are to be considered synonymous, notwithstanding the omission of the first and last kingdom, which is represented in chap. vii. by the first and last beast, which they state alludes to the Babylonian and Roman empires; appear to me to be trespasses on common sense of so absurd a nature, as to deserve censure even in the meanest capacity, much more so in men of such genius and abilities.

Again, horns being the emblems or symbols of regal power, and when attached to the head of a beast, denote either nations in alliance with each other or sovereigns of the empire. The beast represents it being declared, Dan. viii. 20. that "The ram Daniel saw, having two horns, are the kings of Media and Persia," demonstrates that the hieroglyphic of the ram represents the empire that Cyrus and Darius established at the conquest of Babylon, and that the horns thereof allude to the Medes and Persian kingdoms, during their existence under their respective sovereigns previous to the death

of Smerdis the magician, when they were united into one vast empire by the accession of Darius king of Media to the throne of Persia.

The horns of the ram being high, evidently refer to the martial ardor that was infused throughout the Media-Persian dominions after the rise of the Persian monarchy, their active and enterprizing natures, and continual perseverance in the cause of liberty and the vast conquests they obtained, by which they exalted themselves above all other nations. "One (horn) was higher than the other, and the higher came up the last."

The Medes met with many repulses from their formidable neighbours: at one period the Scythians overrun and plundered their territories, at another period the Assyrians of Nineveh crushed their power, and notwithstanding by their alliance with the Babylonians, they triumphed over their enemies; yet this period of their prosperity was but of a short duration, for Nechao king of Egypt being alarmed at the danger to which his territories would be exposed by so formidable a confederacy, and jealous of their growing power, marched at the head of a powerful army into Asia Minor and overrun the Media-Persian territories, which Nebuchadnezzar reconquered as previously observed, and by which means Media and Persia again became kingdoms under the Babylonian empire.

As the Medes revolted from the Assyrian monarchy and established their kingdom many years previous to that of the Persians, it corresponds with the hieroglyphic of the first horn of the ram; and notwithstanding the Persians were the weaker power, and many years tributary to the Medes: these kingdoms were of but little importance until the reign of Cy-

rus, by whose wisdom and valor they not only extricated themselves from their embarrassment and asserted their independence, but also cast down the Babylonian monarchy, and extended their power north and south over that immense tract of land between the Caspian and Euxine seas; and Ethiopia and the sea of Arabia; and east and west between the river Indus and the Ægean sea; so also it is well known that the Persians not only were a more warlike people than the Medes, but that their empire existed nearly two hundred years after that of the Medes became extinct, viz. from Darius the son of Hystaspes, to the conquest of Persia by Alexander the Great; it is obvious therefore, that the kingdom of Persia which arose after that of Media, rivaled them in power, and was of a longer duration than that of the Medes, and therefore is clearly pointed out by the higher horn of the ram.

Cyrus, the hero of the Persians and founder of that monarchy, Herodius informs us*, was the son of Cambyzes, a Persian of an obscure birth and fortune, to whom Astyages king of Media had married his daughter Mandana, on account of his being warned by a frightful dream, that a son who would be born of his daughter would dethrone him. This daughter being delivered of a son, the king commanded Harpagus one of his principal officers to destroy the infant, instead of which he put it into the hands of one of the king's shepherd's and ordered him to leave it exposed in a forest, but the child being miraculously preserved and secretly brought up by the shepherd's wife, was afterwards known to be so by his grandfather,

* Her. l. 1. c. 107.

who only banished him to the remotest parts of Persia, and vented all his wrath on the unfortunate Harpagus. Several years after, young Cyrus being informed by Harpagus who he was, and being encouraged by his councils and remonstrances, raised an army in Persia, marched against Astyages, came to battle and defeated him, and so transferred the government of those nations from the Medes to the Persians.

Ver. 4. "I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand."

Under Cyrus the Persians pushed their conquests westward as far as the Ægean sea, and the bounds of Asia; northward they subdued the Armenians, Cappadocians and various other nations; and southward they conquered Egypt, if not under Cyrus as Xenophon relates *, yet most certainly under Cambyses the son and successor of Cyrus; and as the conquests of Darius and his successors were considerable in the East, of which there is no notice taken in the prophecy before us, I presume the exploits of the ram do not represent the conquests of the Medes and Persians subsequent to Darius's accession to the throne of Persia, it being the period of the termination of their existence as separate kingdoms represented by the horns of the ram.

Again, the correspondence between the 5th, 6th, 7th, and 8th verses of chap. viii. and the 3d, and 4th verses of chap. xi. fully confirms what I have previously asserted, that the prophecy of the four kings, is intended as a supple-

* Cyrop. l. 8. p. 233.

ment to the vision of the ram, in which point of view I shall consider it; it being evident that the circumstances recited in Dan. xi. refer in a particular manner to those revolutions which took place at the fall of the Persian, Grecian, and Roman monarchies.

Ver. 2. chap. xi. "Now will I shew thee the truth." This passage appears to me, as if the angel should have said to Daniel, Be not deceived, you are not to suppose that by the ram's pushing westward, and northward, and southward, in the vision you previously have seen on the banks of the river Ulai, that the conquests of the Persians will be limited to these directions. No. "There shall stand up yet three kings in Persia, and the fourth shall be far richer than they all, and by his strength through his riches, he shall stir up all against the realm of Grecia." For the visions of Nebuchadnezzar's great image, as well as that of the ram and he-goat, are not merely intended to satisfy the idle curiosity of individuals as to what kings possessed the thrones of Persia or Greece, or what exploits they performed, but rather the regular succession of those monarchies specified in the following verses; and particular circumstances that would attend their dissolution, which is calculated to convey divine instruction to the people of God in every age of the world, by the establishment of the divine authority of the scriptures at the various periods of their accomplishment.

Darius Codomanus by the accumulation of the wealth of his predecessors, and what he collected from various quarters, was evidently the most powerful and richest of the Persian monarchs: of his riches we may form some faint idea from the description handed down in

history ; of Darius's equipage, his chariots, and retinue, and not only the vast profusion of silver and gold and all manner of precious stones seen among such a numerous army, as that which he brought to oppose Alexander king of Macedon, but also the immense riches Alexander found in the public treasuries.

Agreeable to the prophecy before us, the Persian monarch "through his great power and *riches*," collected this army from all parts in order to stop the progress of the Macedonians who had made great inroads into his territories.

"Xerxes (says Bishop Newton*) was the principal author of the long wars and inveterate hatred between the Grecians and Persians; and as he was the last king of Persia who invaded Greece, he is mentioned last." Again, Jerome declares, that "the prophetic spirit is not careful to preserve the order of history, but only to glance at the things which are more remarkable†; as in this instance, of omitting the whole of the Persian kings that succeeded Xerxes in the government of the Persian empire." Whereas I presume the contrary was the case; for the dissolution of the Persian empire being the subject matter of the prophecy before us, it is reasonable to suppose, the opposition Alexander met with from Darius Codomanus‡ would form a prominent feature in the allegory, instead of circumstances so very remote from the subject as Xerxes' expedition into Greece, which without exception demonstrated the madness and

* Dissertation on the Prophecies, Vol. I. page 304.

† See Jerome on the passage. Coll. 1121, in the Benedictine edition.

‡ Darius's army at the battle of Issus, amounted to 600,000 men, and in that of Arbela, to 110,000. See Plutarch's Life of Alexander, Book II. cap. 8.

folly of its author, and deserved only contempt; instead of which it has hitherto been considered as the principal subject of prophecy.

The dissolution of the Persian empire is thus described, chap. viii. 5, 6, 7. “ And as I was considering, behold an he-goat came from the west, on the face of the whole earth, and touched not the ground, and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I (Daniel) had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him; and there was none that could deliver the ram out of his hand.”

Of all the allegorical descriptions contained in the prophecies of Daniel, of revolutions that were to take place; there is not any one more pointed and minutely correct than the prophecy before us, of the fall of the Persian monarchy in the reign of Darius Codomanus, and the succession of the Macedonian empire. Heathen authors inform us, that Caranus the first king of Macedon, going with a multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guide to empire; and seeing a herd of goats flying from a violent storm, he followed them to Edessa, which he chose for his place of residence, and called it *Ægæe*, or the Goat's Town; and the people, *Ægaedæ*, or the Goat's people; and he chose a goat for his ensign or standard; the hieroglyphic therefore, is strictly applicable

to the kings of Macedon. Alexander, chap. viii. 21. is denominated the first of the Macedonian kings; and in chap. xi. 3. a mighty king that should do according to his will, and rule with great dominion. Alexander consolidated all the petty kingdoms of Greece under his empire, which was the first established after the fall of the Persian monarchy. The goat is described, chap. viii. 5. as coming from the West to meet the ram, and with such rapidity as not to touch the ground. Alexander's territories being to the westward of Persia, his conquests of course were to the eastward, and it is remarked by historians, that they were so rapid that he, comparatively considered, might be said to fly over the ground.

The goat is said to have had a notable horn between his eyes, emblematical of that regal power and absolute authority with which Alexander was invested. The goat, "came to the ram which was standing beside the river Ulai;" Alexander attacked Darius on the banks of the river Pinarus, which divided the plain of Issus into two parts. "The goat ran unto the ram in the fury of his power." Though Alexander's army was situated on the opposite side of the river, he suffered it not to stop his progress; the whole of his forces plunged into it with great impetuosity, and notwithstanding every disadvantage attacked the Persians on the opposite shore sword in hand, and obtained a complete victory. "The goat smote the ram and brake his two horns, and there was no power in the ram to stand before him;" and finally, "The goat stamped upon the ram, and there was none that could deliver him out of his hand." Alexander not only defeated Da-

rius with great slaughter, and vanquished the whole of the forces opposed to him, but took possession of the Media-Persian territories, and Babylon the seat of his empire; and there were none of all the nations that Darius had raised up through his great power, influence, or riches, that could yield him any support or defend any part of his empire from the fury of the conquerors. Alexander obtained possession of all the immense treasures and riches of Persia, he sacked and burned the royal city of Persepolis, Darius was seized and murdered by his traitorous subjects, and wherever Alexander came he routed all the forces opposed to him, took all the cities and castles, and entirely subverted and ruined the Persian empire.

We now proceed to consider, what empire is represented by the belly and thighs of Nebuchadnezzar's great image, which is said to be "A kingdom of brass, which shall bear rule over the earth." "All critics and commentators (says Bishop Newton*) are agreed that the two first kingdoms represented in Nebuchadnezzar's image, were the Babylonian, and the Persian: as to the rest, there hath been some controversy, but with little reason or foundation for it; only that some persons are troubled with the spirit of contradiction, and will dispute about the plainest points." Which the Bishop and all that hitherto have written on the subject, comprises under the three following heads. "That the kingdom of Macedon succeeded the kingdom of Persia†. That the Greeks

* Dissertation on the Prophecies, vol. 1, page 212.

† The kingdom of the Ægeadae, or Macedonian, was founded by Caranus, 200 years before the time of Daniel.—Mead's Works, book III, page 473.

were famous for their brazen armour. And that Alexander commanded that he should be called the king of the world, not that he really conquered, or nearly conquered the whole world, but that he had considerable dominions in Europe, Asia, and Africa, and therefore the Macedonian empire was represented by the belly and thighs of the image." All which from the following considerations, appear to me to be very frivolous and a perversion of the subject.

First. The kingdom alluded to by the prophecy, is not declared to be that kingdom or empire which should immediately follow the second; but "*another kingdom*," a third kingdom which should arise after it, and which should bear rule over all the earth.

Secondly. It is obvious, that the third kingdom being denominated a kingdom of brass, has evidently a reference to the nature of the government or the dispositions of the people, represented by the hieroglyphic of the belly and thighs of the image.

Thirdly. At the period Alexander was pursuing his conquests in Asia, the Romans were making as rapid progress in Europe towards universal empire.

A "Kingdom of brass which shall bear rule over the whole earth," I presume, represents a kingdom that politically considered, would resemble the nature and properties of brass; a kingdom that would continue for many ages; and a kingdom whose power would be obtained by rapine and blood, as previously observed: for the second kingdom is said to be inferior to the first, as silver is inferior to gold, and the fourth kingdom to be strong as iron, which breaketh in pieces and subdueth all things, the

allegory therefore, has a particular reference to the nature and properties of those metals, of which the image was composed.

Alexander's empire was of but a short duration, he reigned only 12 years, and after his death, the vast territories which he gained by conquest were divided into four distinct kingdoms, as previously observed, which during their existence were continually at variance with each other; and in the course of 28 years his family became extinct, so also from the dissolution of the Persian empire until the government of Asia were encircled within the vast vortex of the Roman power, there was not any nation, kingdom, or people whatever, that could be said to "*bear rule over the whole earth**." Alexander's empire also being denominated, Dan. xi. 3, 5. only a great dominion, demonstrates in conjunction with the circumstances I have previously considered, respecting the third kingdom, (page 54) that the Grecian empire was not represented by the belly and thighs of Nebuchadnezzar's great image, nor those of Seleucidæ, and Lagidæ, for the he-goat being the hieroglyphic of Greece, and the horn between his eyes said to be the first king, *or kingdom*, I presume the above empires are alluded to by the prophecy as preceding the empire, comprehended under the denomination of the belly and thighs of the great image, which empire was that of the Romans.

ORIGIN OF THE ROMANS AND THE ESTABLISHMENT OF THEIR POWER.

Numitor king of Latinum being deposed by his brother Amulius, in order to secure the throne to himself, caused his niece Rhea Silvia,

* See note on page 12.

and only daughter of Numitor, to take upon her the habit of a vestal and vow virginity, but the fair nun, straying from the Temple of Vesta to a retreat of Cupid's, was overcome by one of his votaries, proved pregnant, and brought forth two fine boys, Remus and Romulus; and in order to screen herself from punishment, and cover her infamy, gave it out that she was visited by the god Mars, and forced into his embraces. Amulius however caused Silvia to be confined, and the children to be exposed in a forest on the banks of the Tiber; where, it is said, a wolf who had lost her young found them, nursed and suckled them, and brought them up until they were able to shift for themselves; and being two aspiring youths they collected a banditti of robbers from neighbouring nations, who supported themselves by rapine and plunder. They built the city of Rome, and fortified it to secure themselves from the punishment they merited by their depredations, and notwithstanding they made the city a sanctuary for all fugitive slaves, bankrupts, and criminals, yet had it not have been for the rape of the Sabines it would not have been peopled, and the Roman name must soon have become extinct; for so greatly were they detested by the nations which surrounded their territories, that no one would give them any of their daughters in marriage.

Remus being killed in a quarrel by his brother Romulus, the latter became the sole sovereign of Rome.

Romulus possessed a proud and ambitious spirit, an inordinate desire after power, and an austere, restless, implacable disposition; was continually fomenting quarrels or engaged in war; and notwithstanding he gained considerable advantages over the Ceninians, the An-

temnates, and the Crustumenians; nations contiguous to their territories, with whom he made war; yet so strong was the combination formed against them, and so inveterate was their hatred against the Roman name, had not the Sabine women interfered, which had been carried off by force, and thrown themselves between the two armies, when the Sabines had gotten possession of the Capitol, and put the garrison to the sword, by which they not only obtained a peace, but an union between the Romans and Sabines, it is probable the Romans would then have been totally destroyed; from which union sprang the Roman power.

It was agreed between the Romans and Sabiens that Tatius king of the Sabiens, and Romulus king of the Romans, should reign together; and that Rome should be the capital city of their empire. Tatius chose the Capitol for his residence, and Romulus Mount ~~Palestine~~; and to *Palatine* check the influence of the Roman senators, he considerably augmented their number.

Romulus by his encroachment on the liberties of the people, his endeavouring to abolish the democratical part of the Roman government, and by his treating the senators with so much imperiousness, was murdered in the midst of the senate; each of the senators concealed a piece of his body under their robe, and made the people believe that he was mounted up to heaven, and taken his residence with the gods.

The Romans also, by provoking the nations which were contiguous to their territories to acts of hostility, in every stage of their power gave them continually an opportunity to add new conquests to their acquisitions, and the vast plunder they obtained by war gave fresh energy to their power. The kingly government of the Romans

existed 245 years ; their republic 478 ; and their imperial government from the death of Julius Cæsar to the taking of Constantinople by the Turks, 1483 years ; by which it appears, that the whole duration of the Roman power was 2206 years.

The breast of Nebuchadnezzar's image being a representation of the Persian empire, from Darius the king of Media's accession to the throne of Persia, until the dissolution of the Persian monarchy in the reign of Darius Codomanus ; and the belly and thighs of the same image, being said to be a kingdom which should have dominion over the whole earth, the empires of Macedonia, of Selucidæ, and of Lagidæ, not coming under that denomination, it naturally follows, that the Romans, at the commencement of their imperial form of government, was the kingdom alluded to by the prophecy ; for, agreeable to the hieroglyphic the belly of the image, Augustus Cæsar, after the death of Mark Anthony, and in the 723d year of Rome, was master of the then known world ; and after the death of Constantine the Great, the Roman power, in conformity to the thighs of the image, was divided into two distinct empires.

Again, the greatness and perpetuity of the Roman power, the baseness of their origin, as well as the degeneracy of their government, the rapacious, the mischievous, and debauched dispositions of the greater part of the Roman emperors, in whom the government was centred, and the cruelties they exercised on those of their subjects who embraced the Christian faith, demonstrates, in conjunction with the circumstances previously considered, the propriety of the application of the third kingdom to the Roman empire ; which, in every point of view, may

be considered under the denomination of a kingdom of brass; and corresponds with the various parts of the hieroglyphic in the prophecy before us*.

We now proceed to point out the propriety and consistency of the application of the fourth kingdom to the Turkish, the Saracen, and the Persian empires, which are comprehended under the hieroglyphic of the legs and feet of Nebuchadnezzar's great image; the former of which were of iron, and the latter, part of iron and part of clay.

First, The Turks and Saracens not only cast down and totally annihilated the Roman power, but superseded them in the government of Asia, extended their dominion over a great part of Europe, and established their respective empires on its ruins.

Secondly, The description of the fourth kingdom, in the prophecy before us, corresponds with every particular circumstance related in the history of the Turks, the Saracens, and Persians; the establishment and progress of their power, their laws, religious rights, and ceremonies; the nature of their political institutions; the prejudices that have existed between them, and the animosities they bear to each other.

Thirdly, By the application of the third kingdom to the Roman empire, and the fourth kingdom to that of the Turks and Saracens, or Persians, the harmony and consistency of the prophecies under the Jewish and Christian dispensations are preserved; every objection removed against the propriety of their predictions, and the period of their accomplishment, by which

* This subject will be considered more fully in Part II, which will contain an explanation of Daniel's Vision of the Four Beasts, Chap. vii.

an attentive observer may discern the rapid progress of the final accomplishment of prophecy in this latter age of the world, and the speedy approach of Christ's spiritual and universal dominion; when the earth shall be filled with the knowledge of the Lord; and when all nations shall serve and obey the Most High.

The Saracens so called, were the native Arabs, a warlike and formidable people, who at the instigation of Mahomet, he being an Arabian, took upon themselves the appellation of Sara-cens, or the descendants of Sarah, the wife of Jacob, instead of Agar her handmaid, according to the etymology of Agarens, by which the Arabians were distinguished, who became Mahomet's first proselytes, put him at the head of their government, and by their native valour extended their dominions over a great part of Persia, Mesopotamia, Palestine, Syria, and Europe; and propagated the Mahometan religion by the sword; which, being a kind of medley made up of Judaism, the several heresies then in the east, and the old Pagan rites of the Arabs, with an indulgence to all sensual delights, did too well answer Mahomet's design, in drawing or forcing men of all sorts to the profession of it, insomuch that it soon gave birth to an empire, which in eighty years extended its dominions over more kingdoms and countries than the Romans could do in eight hundred; and which not only has been, but is now one of the great mountains which opposes the progress of the gospel.

Arabia contains above one million of square miles, is bounded by Palestine, Syria, and Diarbeck, on the north: by Eyrak Arabick, and the gulph of Persia, on the east: by the Arabian sea on the south; and by the Red Sea and the Isth-

mus, which divides Asia from Africa, towards the west.

It is generally agreed that the Turks are of Scythian or Tartarian original, which comprises those countries that not only lay to the north of Europe and Asia, but also the north of the Euxine and Caspian Seas, Persia, and the Indies. The Turcae, a Scythian nation, are mentioned both by Pliny and Pomponius Mela ; and notwithstanding we cannot ascertain with any degree of certainty that part of Scythia the Turks possessed, it is evident that they led a rambling life, like the other Scythian Nomades, dwelling in tents, and moving from place to place with their flocks and herds, as they could find water and pastures for their cattle. The great increase of their population, and the barrenness of their native soil, caused them to leave the dreary wilds of Scythia, in order to seek for more hospitable climes ; and being urged by necessity, the want of food, they poured forth in great bodies on the fertile plains of Georgia in the year 844 ; they plundered and ravaged that country, and penetrated as far as Armenia Major, where they fixed themselves for awhile ; and from them this country obtained the name of Turcomania.

About the year 1000 the Sultan of Persia, being reduced very low by the Saracen Caliphs of Babylon, he made an alliance with the Turks, who sent three thousand men to his assistance, commanded by Trangrolipix, by which reinforcement he obtained a signal victory ; but Trangrolipix not being rewarded according to his expectation, it occasioned a new war between the Persians and Turks, in which the Persian Sultan was defeated and killed in the field of battle ; by which Trangrolipix became Sultan of Persia, and, in order to secure the throne to his posterity,

embraced the Mahometan religion. The Turks who were pagans on their coming into Persia, in compliance with the example of their sovereign, inclined to the religion he professed. Trangro-lipix afterwards marched against the Caliph of Babylon, whom he defeated and killed, but in his attempt to subdue the Arabian provinces he did not meet with success, therefore turned his arms against the inhabitants of Natolia, and the lesser Asia, from whom he obtained considerable conquests; his successors also remained sovereigns of Persia until the year 1260, when another swarm of Tartars or Scythians broke into Persia, and reduced the Turks to a very low ebb, by possessing themselves of Persia, Assyria, and the lesser Asia; by which those empires were formed which were comprehended in the prophecy before us, under the denomination of the legs and feet of Nebuchadnezzar's great image; namely those of the Turks and Persians.

Ver. 40. "The fourth kingdom shall be strong
 "as iron: forasmuch as iron breaketh in pieces
 "and subdueth all things, and as iron that
 "breaketh, all these shall it break in pieces and
 "bruise."

The Turks and Saracens by destroying the Roman power in Asia, and the establishment of their empire on its ruins, by their frequent depredations, history informs us, they committed in Europe; notwithstanding all the efforts that were used to check their progress, by their opposing the combined powers of Europe, and supporting a war against them in Asia for nearly 200 years, which terminated in their favour, and proved so destructive to their enemies, who were compelled to relinquish their pursuits; evidently demonstrates the propriety of the Turks and Saracens and Persian empires, being

considered, in the prophecy before us, under the denomination of a kingdom strong as iron.

Ver. 41. “ And whereas thou sawest the feet
“ and toes (of the image) part of potter’s clay and
“ part of iron, the kingdom shall be divided,
“ but there shall be in it of the strength of the
“ iron, forasmuch as thou sawest the iron mixed
“ with miry clay.”

This verse appears to me, to have a particular reference to the conquest of Persia by the Tartars and Scythians, and the establishment of the present Persian empire in the year 1260, as previously observed.

The hieroglypic before us, the *legs* and *feet* of the image, has evidently a reference to two distinct periods; it being improbable to suppose, that any power could be said, at one and the same time, to be strong as iron and weak as potter’s clay, united together in a formidable body, as were the legs of the image; and separated into various parts, according to the materials of which the feet were composed, “ even as iron is not mixed with clay.”

In this point of view I presume the prophecy alludes to the Turks and Saracens in the first stages of their power by the *legs* of the image; and the Persians and Turks in the last by the feet thereof. The Turks and Saracens being of the same religious principles, and by co-operating together in their expeditions, defeated the combined powers of Europe that were opposed to them, and as iron united in one body, of which the present Turkish empire is composed, and to which they owe the continuance of their power; but the Persians being of diverse opinions respecting the immediate descendants of Mahomet, and from a natural antipathy those nations bore to each other, they formed two distinct empires,

which have ever been in opposition, and by the continual wars that were excited between them, not only weakened the power of the Turks, but prevented them from inundating Europe.

It seems on or about the year 1260, there were two great Turkish families in Persia, viz. the Solzuacian and the Ogyacian. Trangrolipix, the then sovereign of Persia, was the head of the former; and Ottoman, who bore a great sway in the administration, was head of the latter. Trangrolipix being killed by the Tartars and Scythians, the Solzuacian family was entirely suppressed, but Ottoman being an enterprising prince, made himself master of Nice, Prusa, and the greater part of Asia Minor, thereby not only restored his family to their former grandeur, and preserved the Turkish empire from destruction, but reestablished its power, and from whom the present Ottoman family are descended, which in a very particular manner accomplished the prophecy in the verse under consideration. “The kingdom shall be divided, but there shall be in it the strength of the iron.”

A great point in dispute between the Turks and Persians, is concerning the immediate successors of Mahomet. The Turks reckoning them thus: *Mahomet, Aboubekir, Omar, Osman* and *Mortis-Aly*, or *Haly*. But the Persians discard *Aboubekir, Omar* and *Osman* as impostors, and insist on their *Haly* or *Mortis-Aly* being the immediate successors of Mahomet, and call the people to prayer with these words, *Llala y lala, Mortis-Aly vel lala*; for which the Turks abhor them. The Turks and Persians also differ as much about their explanation of the Alcoran as they do about the successors of Mahomet. The Persians hold that

the comments made by Haly and his successors the Imans, ought only to be regarded ; while the Turks adhere to those of *Aboubekir*, *Omar* and *Osman* ; and these in many points are directly opposite to the other. The Persian sect, or the followers of *Haly*, are called CHIA ; and the Turks, who rely on *Aboubekir*, SUNNI. Neither of these sects will believe that those of the other can be saved ; but hate one another to a greater degree than they do Christians or Pagans, so as to hold no communication together, and seldom speak of one another but with imprecations and curses, even in their devotions : all these things considered, and that the Turks and Persians having possession of those territories in Asia and Europe, which formerly comprised a part of the Roman empire, those nations, therefore, with the greatest propriety, may be said to be represented by the IRON and CLAY, those contrary substances of which the feet of the image were composed.

Ver. 42. “ And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.”

The toes of the image, by being a natural representation of part of a human body, their not being enumerated in the prophecy before us, and not bearing any tokens of regal power, as is the case in the horns of Daniel's fourth beast, I presume they have no allusion whatever to ten distinct kingdoms, but are only a representation of the division of the Turkish and Persian empires in provinces, under their Beglerbegs and Chams, who exercised a sovereign power in their respective districts, and in many instances not only excited and supported the most serious rebellions, but in some cases deposed their sovereigns ; by which those empires

may be said to have been *partly strong and partly broken*, and it is notorious that the wars between the Turks and Persians, and the seditions to which their empires have been exposed, were the means of weakening their power, and by which, as well as their effeminacy, voluptuousness and indolence, they are now nearly brought to the verge of ruin.

Ver. 43. “ And whereas thou sawest iron mixt with miry clay, *THEY* shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixt with clay.”

Having clearly pointed out, under the denomination of the fourth kingdom, the establishment of the Turkish and Persian empires, agreeable to the hieroglyphic of the *legs* and feet of the image, and shewn that the former being of iron, and the latter of iron and clay, has a reference to the strength, the progress, and declension of their powers ; from these considerations, and it being positively asserted, ver. 41, that “ the (fourth) kingdom shall be divided,” it appears obvious that those referred to in the above verse, of whom it is said, “ *They shall mingle themselves with the seed of men* ; and that “ *They shall not cleave one to another,*” has a reference to the Turks and Persians tolerating the religion of all nations, and mingling themselves with every denomination of men, yet in their religious rites and ceremonies remaining distinct ; and being actuated by one principle, namely, Mahometanism, resemble each other as the legs and feet of the image. But politically considered, are as particles of iron mixt with wet or miry clay.

Ver. 44. “ And in the days of these kings

shall the God of heaven set up a kingdom, which shall never be destroyed."

Having followed the similitudes in the prophecy before us, as they respect the fall of the Babylonian; the ingress, the progress, and regress of the Media-Persian and Roman Monarchies, and the establishment of the Turkish and Persian empires under the denomination of the fourth kingdom; we now proceed to consider the image in another point of view, viz. spiritually, it being consistent with reason and revelation to suppose that the kingdom alluded to in the above verse is a spiritual kingdom; since the founder of this kingdom is the God of heaven, and its duration eternal. "It shall never be destroyed.—It shall stand for ever." The stone also (ver. 45.) must be considered in the same point of view; for notwithstanding that the Babylonian, the Media-Persian, and the Roman monarchies, have been long since destroyed, and not the least vestige of their power remains, the image is considered in the prophecy before us to be still in existence; and ver. 34, 35, to stand until the stone that was cut out of the mountain strikes it on its feet, and breaks them in pieces; then will the "*Iron, the Clay, the Brass, the Silver and the Gold*, BE BROKEN IN PIECES TOGETHER, and the stone will become a mountain, and cover the whole earth."

Kings, in prophetic language, sometimes relate to individuals at the head of their respective governments; at other times to nations, kingdoms, and empires, which follow each other in their regular succession. The kings in whose days "the God of heaven shall set up a kingdom that shall never be destroyed," I presume

alludes to the Roman, the Turkish, and the Persian empires, according to the explanation I have given of the third and fourth kingdom; for history informs us that the birth of Christ took place in the reign of Augustus Cæsar, and his crucifixion in the reign of Tiberius; and that Christianity was established over the greater part of Asia, Africa, and Europe, by the preaching of the apostles. Notwithstanding they, for the most part, were but poor and illiterate fishermen, and their followers were exposed to the greatest persecution; by which the miracles they performed, the influence Christianity has on the minds of men, the reformation it has produced, and its continuation to the present period, and extension over every part of the earth, evidently demonstrates the truth of the above assertions; the Christian religion to be of God, and the spiritual kingdom alluded to by the prophecy. “The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined; for unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called: Wonderful, Counsellor, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE; OF THE INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE NO END.—He shall bring forth judgment to the Gentiles.” Isaiah ix. 2, 6, 7.—xlii. 1.

“And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

Man being a thinking being, endowed with an immortal soul, whose capacities exceed our conception, evidently possesses two distinct na-

tures, which have different objects of gratification ; and it is universally acknowledged both by ancient and modern philosophers, Jews and Christians, and confirmed by scripture, that men are under the influence of either a good or an evil spirit, by which their actions are regulated, and therefore spiritually considered, every individual, without a single exception, is either a subject of the kingdom of God, or the kingdom of Satan. “ From whence come wars and fightings,” (saith an inspired apostle) “ come they not hence, even of your lusts that war in your members ?” Those whose conduct is contrary to the precepts of the gospel, are said to “ walk according to the spirit of disobedience. If any man have not the Spirit of Christ, he is none of his ; as many as are led by the Spirit of God, they are the sons of God.—He that committeth sin is of the devil.”

The life of a Christian is a spiritual warfare “ against *Principalities*, against *Powers*, against the *rulers of the darkness* of this world, against spiritual wickedness (*or wicked spirits*) in high places ;” and the object the Christian has in view is “ an inheritance incorruptible, undefiled, and that fadeth not away.” The primitive Christians were in a particular manner exposed to persecution and affliction. “ They had trials of cruel mockings and scourgings ; yea, moreover, of bonds and imprisonments ; they were stoned, they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented ; they wandered in deserts, and in mountains, and in dens, and caves of the earth.” The kingdom, therefore, not being “ *left to other people, but shall break in pieces and consume all other kingdoms,*

and stand for ever," evidently represent the period when Christ, by the dispensation of his judgments, will take vengeance on his enemies that obey not the gospel, agreeable to Malachi iv. 1.—Matt. iii. 12.—xiii. 41, 42.—2 Thess. i. 7, 9; when by the demonstrations of his power the kingdom of Satan will totally be destroyed, the church of Christ be delivered from all their adversaries, and when by the influences of his grace he will reign universally over the sons and daughters of men, and all dominions shall serve and obey the Most High.

Ver. 45. " Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

The various metaphors, allegories, and similitudes, by which Christ is represented in the scriptures, have evidently different allusions in reference to the manifestations of his love, or demonstrations of his power. Under the dispensation of his gospel he assumes the situation of a servant, the affections of a husband, the care of a shepherd, and the meekness of a lamb towards his people; and is said to be their High Priest and King. He is described as the Rock of Ages and the foundation and corner-stone of his church. To his enemies, who reject the gospel, he is a stone of stumbling, a rock of offence, a man of war filled with jealousy and rage; a roaring lion; a consuming fire. By the dispensations of his judgments he is represented as drying up rivers and pools of water; laying mountains waste, and breaking them in pieces; making the hills as chaff, and ruling the na-

tions with a rod of iron ; and under the appellation of a stone in the prophecy, to break the image in pieces, so as it became as the chaff of the summer threshing-floor ; and in Matt. xxi. 44. by the same figure, to grind his enemies to powder.

As Christ is said to be the root and offspring of David, and the lion of the tribe of Judah, and represented by the stone in the prophecy, it is evident the mountain from whence the stone is said to have been cut out represents the Jewish nation, by his being numbered with transgressors, and suffering an ignominious death. The preceding verse also having been considered in reference to the kingdom of Christ under the denomination of a spiritual kingdom, and the feet of the image to represent the Turkish empire, from the connection the different parts of the prophecy bear to each other, and the tenor of those passages just recited, it may reasonably be inferred that the stone striking the image on the feet, has a reference to the awful dispensations of those judgments with which the nations of Europe and Asia have of late been visited, and which are the forerunners of still greater calamities, the purport and final termination of which appears to be not only the destruction of the Mahometan and Antichristian powers (whose countries have been made the seat of war) but the utter abolishment of their pernicious errors and delusions ; they being the great mountains which retard the progress of the gospel, and kingdoms of Satan, that are set up in opposition to it, and which are prophesied of to be melted with blood ; for since the prophecy has a particular reference to circumstances which have not yet taken place, viz. the breaking in pieces and consuming those spiritual kingdoms which are set up in opposi-

tion to that established by the God of heaven, as previously considered, and which are supposed to have an existence at the period the stone strikes the image on the feet, otherwise they could not be broken in pieces together by the stone: it must be acknowledged, therefore, whilst infidelity and wickedness drag their myriads on in the paths of destruction; whilst religion is so little regarded, or made the object of ridicule or contempt; and whilst Paganism, Popery and Mahometanism, remain, and men are held under subjection to their power, the dissolution of the image, according to the description in the prophecy, cannot with the least propriety be said as yet to have been accomplished.

In the description of the dissolution of the image (ver. 35.) the order is inverted in which its component parts are arranged, ver. 32, 33, which, I presume, intimate that the allegory has a twofold allusion, and that the silver and the gold, as well as the iron, the clay, and the brass, represent not only those religions which are to be abolished, at the dissolution of the image, but the pernicious errors that have been propagated by the kingdoms the image represents, and the systems by which they are supported. All the different modes of religious worship may be reduced to two sources, the institutions of God, or the institutions of man; and comprehended under the diverse materials of which the image is composed; gold, silver, brass, iron, and clay. The iron and clay is admirably adapted to represent the Mahometan religion, which is that of the Turks and Persians. It is described under the denomination of iron, by its being first established by the sword, and by which its continuation is preserved; as those of that persuasion are prohibited, under the penalty of death, from any

innovations whatever, in the fundamental articles of their faith. They also are excluded from reading any other books of theology than the Alcoran, by which it is asserted that Christ did not suffer death ; that the doctrines his apostles taught are not to be admitted for the rule of faith ; that of all the revealed institutions in the world, those in the Alcoran are only divine and perfect ; and that man is not JUSTIFIED BY FAITH in Christ, he being a mere creature ; BUT BY WORKS enjoined by the Mosaic law and the Alcoran.

The Mahometan religion is a composition of the errors and superstitions of the Greek and Romish churches intermixt with Paganism, certain institutions under the Mosaic law, and absurdities which have neither reason nor probability to support them, nor any authority whatever but what is grounded on imposition and falsehood ; it therefore may fitly be compared to a rude chaos ; an indigested heap ; a mixture of particles of iron with wet or miry clay.

The brass, of which the thighs and belly of the image is composed, appear to me to represent the Roman catholic religion, from its resemblance to Christianity, and being impregnated with the most pernicious errors and delusions ; and therefore fitly represented under the appellation of brass.

The church of Rome, filled with presumption and spiritual pride, calls herself the mother and mistress of all churches ; and not only asserts that she has a right to explain the scriptures according to her traditions, but that they are infallible, and of greater authority than the writings of the apostles ; and that a due observance of the rites and ceremonies appointed

by her bishops and pastors are the only means by which eternal salvation is to be obtained *. She has reversed the prohibition in the second commandment of worshipping images, to an injunction to pay them due reverence. She has established the invocation of saints, placed the Virgin Mary above Christ, and introduced in his stead penance and purgatory for the purification of the soul, and not only attempted to controvert the fundamental doctrines of Christianity, but by her precepts, practices, and persecutions, divested religion of those beauties and excellencies by which she is adorned, namely, meekness, charity, temperance, chastity and universal benevolence ; and placed in their stead cruelty, avarice, pride, superstition, luxury, debauchery, and oppression. And politically considered, the Papistical governments of Europe may, with the greatest propriety, be said to be of the third kingdom as previously stated, the “ kingdom of brass,” since they retain the name, the eagles, the banners, and the whole insignia of the Romans.

Verses 45, 46. “ Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.” “ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth.”

The breast, the arms, and head of the image, notwithstanding their being composed of silver

* See Pope Pius's Creed.

and gold, the emblems of purity and excellence when the stone strikes the image on the feet in the prophecy before us, meet with the same fate as the brass, the iron, and clay, all are broken to pieces together, and become as the chaff of the summer threshing-floors ; the wind carries them away, so that no place is found for them, and the stone becomes a great mountain and fills the whole earth.

It is well-known that the rites and ceremonies of the Mosaic law, as previously considered, form a part of the Mahometan religion, namely, circumcision, the observance of meats, clean and unclean, times and seasons, and certain washings and external purifications, &c. &c. which are ordinances of God and appointments of man, that are pure in their natures and valuable in their properties, and since the religion of the Jews is at present comprised only in an observance of those external institutions, I presume the Jewish religion and those which are founded on principles of legality and self-righteousness, are represented by the silver and the gold in the image ; for according to scripture prophecy, not only the thick mists of Pagan ignorance and Romish superstition will be dispelled by the radiant beams of the SUN of RIGHTEOUSNESS, but those external parts of religion will be succeeded by a perfect manifestation of the truth, and Christ be all and in all, a great mountain that will fill the whole earth with the knowledge of his glory.

That the sacrifices and external rites and ceremonies of the Jews were appointed to be done away, is demonstrated by circumstances that have taken place ; otherwise God would not have suffered them to have transgressed his law and revolted into idolatry, nor permitted the Romans to have destroyed the temple of Jeru-

salem, to have put a period to their political existence, and to have caused them to have been dispersed over the face of the earth ; and it is equally evident from the testimony of scripture that the ordinances given to the Jews, and those of the temple delivered at Mount Sinai, were to be succeeded by a new dispensation, the dispensation of the gospel, of which those ordinances were only the shadow.

“ Behold the days come, saith the Lord, that I will make A NEW COVENANT with the house of Israel and the house of Judah ; NOT ACCORDING TO THE COVENANT that I made with their fathers, in the day I took them by the hand to bring them out of the land of Egypt.—But this shall be the covenant that I will make with the house of Israel after those days (the days of their afflictions) saith the Lord, I WILL PUT MY LAW IN THEIR INWARD PARTS, AND WRITE IT IN THEIR HEARTS, and will be their God and they shall be my people ; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord,”
Jeremiah xxxi. 31—34.

In the above passage there are two distinct covenants alluded to, viz. an outward and external form of religion, and the internal power of godliness ; the external covenant consisted in an observance of the ordinances and institutions under the Mosaic law ; the internal covenant compriseth the renewal of the power of religion in the soul by the influences of the Spirit of God.

In order to point out the purport of the prophecy before us, it is necessary to consider the three distinct appellations under which Christ is

represented in the prophecy, namely, *the God of heaven*, who set up a kingdom which shall never be destroyed; *the Stone* that smote the image on its feet and broke the image in pieces; and *the great mountain* which filled the whole earth; which I presume, according to other parts of scripture, have each of them different allusions.

The first comprehends the manifestation of God's love and the influences of his grace under the gospel dispensation in the person of Christ Jesus, who is the Messiah alluded to by the prophecies under the Jewish dispensation.

The second is descriptive of the awful dispensations of his judgments, and demonstrations of his power, when he shall arise to shake terribly the earth, and to cleanse it from all unrighteousness,

The third represents the accomplishment of his promises to his church and people, the restoring the whole creation to its primitive beauty and excellence, and filling it with the knowledge of his glory.

That Christ is the Messiah prophesied of in various parts of the sacred records, who established the kingdom previously recited, and who will finally subdue and govern the whole earth by the influence of his grace, and demonstration of his power, and not any earthly potentate whatever, as the Jews vainly suppose, may be demonstrated by the Scriptures that relate to Christ, the numerous circumstances spoken of by the prophets that have been accomplished in him, and those that are fulfilling on the Anti-christian and Mahometan powers.

The promise to Adam was, that the *seed of the woman* should bruise the serpent's head; and to Abraham, that in *his seed* all the nations of the earth should be blessed. . . . Isaiah also, by the

spirit of prophecy, speaking of the incarnation, says, chap. ix. 6, 7. "Unto us a CHILD IS BORN, unto us a son is given, and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, THE MIGHTY GOD, THE EVERLASTING FATHER, the Prince of Peace; of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, TO ORDER IT, and to establish it WITH JUDGMENT AND WITH JUSTICE from henceforth, EVEN FOR EVER:" It is therefore obvious the Messiah alluded to by the above passages, must be both God and Man. Christ was born as man, raised to maturity as man, fed as man, slept as man, wept as man, sorrowed as man, suffered as man, and died as man. He triumphed over the powers of darkness, burst the bars of the grave, and ascended to heaven as God. The Scriptures call him God. "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh, and dwelt among us." John i. 1. 14; and established a spiritual kingdom which shall never be destroyed; a throne which shall abide "for ever and ever." Heb. viii. 1; therefore Paul exhorts the elders of Ephesus to feed the Church of God, which he hath purchased with his own blood. Acts. xx. 28.

Unanswerable reasons also, drawn from Scripture, prove him to be God.

First, From those incommunicable properties of the Deity which are properly ascribed to him. HE is eternal as God, and holds the keys of death and hell. Rev. i. 17, 18. HE is infinite as God. Matt. xxviii. 20. HE is Omniscient as God. Matt. ix. 4. HE is Omnipotent and Omnipresent as God. "No man hath ascend-

ed up to heaven but he that came down from heaven, even the Son of Man, *which is in heaven.*—HE that cometh from above *is above all.*” John iii. 13, 31. And finally, HE “ will change our vile body that it may be fashioned like unto his glorious body, according to the working whereby *he is able even to subdue* all things to himself.”

Secondly. The acts ascribed to Christ are only applicable to the divine nature.

HE is said to be the author of our election. John xiii. 18. To know the secrets of our hearts. Matt. ix. 4. To hear the prayers of his people. John xiv. 14. To judge the quick and the dead. John v. 22. HE creates as God. Coll. i. 16. HE commands as God. Matt. viii. 26, 32. HE forgives as God. Matt. ix. 6. HE sanctifies as God. John i. 12. And HE glorifies as God. John x. 28.

Thirdly. The acknowledgments given to Christ, as the object of divine worship, also prove him to be God.”

HE is believed on as God. John iii. 18. He is loved as God. 1 Cor. xvi. 22. HE is prayed to as God. Acts vii. 59. HE is praised as God. Rev. v. 13 ; and HE is adored as God. Heb. i. 6. Phil. ii. 10. All these things I say evidently demonstrate from revelation the existence of the Godhead in the person of the Lord Jesus Christ. The kingdom alluded to in the prophecy, as previously considered, may therefore be said to be established by the God of heaven ; and those that deny the divinity of Christ oppose a self-evident truth, and attempt to controvert one of the fundamental doctrines of the Christian faith.

The period also spoken of in various parts of the Scriptures for the appearance of the Mes-

siah ; his being cut off for the sins of the people, agreeable to Isaiah liii. 1, 3, 8. by whom he is called the "*Arm of the Lord*," and "*a man of sorrows and acquainted with grief*;" the circumstances related of Christ, and time of his crucifixion ; the destruction of the temple and city of Jerusalem ; the abolishment of the Jewish government ; the dispersion of the Jews into every part of the known world, and the establishment of Christianity in various parts of Europe, Asia, and Africa, by the preaching of the Apostles, I say are evidences which not only corroborate but confirm the previous assertions, that Christ is the person alluded to by the appellation of the Messiah, or the Prince of Peace.

The abolishment of the Jewish government and establishment of Christianity, is the accomplishment of the prophecy of Jacob, Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

The word SHEBET (says Bishop Newton) which we translate sceptre, signifies a rod or staff of any kind, and particularly the rod or staff which belonged to each tribe, or ensign of their authority, the rod or staff of government." The metaphor being applied to Christ's spiritual kingdom, established by the preaching of the apostles, cannot with the least propriety be limited to a representation of a monarchical government and regal power, as some commentators have supposed ; and state that the departure of the sceptre at the coming of the Messiah referred to the abolition of the Jewish monarchy in the person of Herod ; it has equally an allusion to the collecting or gathering a mixed multitude, or a particular people, under bonds of union, either civil or ecclesi-

astical, otherwise the above prophecy could not be said to have been accomplished subsequent to the birth of Christ, but at the Babylonish captivity, there being at that period a suspension of kingly government in the Jewish nation, and consequently a departure of the sceptre. Nor can the metaphor be confined only to the synodical form of government which superseded the monarchical, since neither the one nor the other had any existence at the period the prophecy was delivered, and which Jacob declares "shall not depart from Judah until Shiloh come." These considerations therefore demonstrate that the word SHEBET has equally an allusion to the patriarchal, theocratical, monarchical, and synodical forms of the Jewish government, by which they were united together in a body until the coming of Christ; and under their patriarchs, their prophets, and their priests, the rising generations were not only initiated into their mysteries, and instructed in all the ordinances of the Jewish laws, but also made acquainted with the counsel and will of God.

Again. The destruction of the temple and city of Jerusalem, and captivity of the Jews, according to the predictions of Moses, Deut. xxviii. 63—68. is particularly stated by Daniel, chap. ix. 26, to take place after the cutting off the Messiah. "After threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city, and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*"

The above passage may not only be consider-

* For a particular explanation of this passage, and its connection, see "Appeal to Reason," 4th edit. from p. 51 to end.

ed as a particular statement of the period when the Messiah would come, and a relation of circumstances that would take place subsequent to it; all which was accomplished after the crucifixion of Christ, and refer immediately to him, but it may also be considered as a disclosure of the great object of the Messiah's mission, viz. "To finish the transgression, to make an end of sin, and to bring in an everlasting righteousness," by his sufferings and death according to ver. 24. and Isaiah liii. 4, 5. for literally the sacrifices and ordinances under the Mosaic dispensation, have no intrinsic value whatever, they being only shadows, Christ the substance; therefore David, by the spirit of prophecy, personating the Messiah, says Psalm xl. "Sacrifices and offerings thou didst not desire; burnt offerings and sin offerings hast thou not required: lo, I come, in the volume of the book it is written of me: I delight to do thy will; O my God, yea, thy law is within my heart." And Heb. ix. 5. "Sacrifices thou wouldest not, but a body hast thou prepared me," and as the altar sanctifieth the gift by which it became acceptable with God, so by Christ being God and man, he was a propitiatory sacrifice for sin.

Having considered the competent parts of the image according to their division in the prophecy, as representing *literally* the Babylonian, the Media-Persia, the Roman, and the Turkish empires; and, *figuratively*, those systems which are set up in opposition to the gospel under the denomination of the gold, the silver, the brass, the iron, and the clay, of which the image was composed; and proved that Christ is alluded to by the appellation of the God of heaven, who established the kingdom spoken of ver. 44. We now proceed

finally to shew in a more particular manner, what we are to understand by the stone striking the image on its feet, and breaking them in pieces, and becoming a mountain, and filling the whole earth.

The prophecies which refer to Christ in the sacred records, as previously observed, have evidently a twofold allusion. At one period he is held forth under every tie of nature, paternal, fraternal, and conjugal, and said to be influenced by love, pity, grief, and sorrow; to have bowels of compassion, to bear our infirmities, to weep over our distresses, and to partake of our sufferings. At another period represented under ideas which excite terror and astonishment, or denote destruction, devastation and death; which refer to the influences of his grace, or dispensations of his judgments; and as no tongue can express the greatness of the love of God manifested in the work of redemption, and his forbearance hitherto towards sinners; so also ideas cannot convey the extent of those denunciations on record in the sacred writings against the wicked, the profligate, and the abandoned, and those who despise or reject the admonitions of the gospel, when Christ, by the demonstrations of his power, will arise to purge the earth from iniquity, and visit men for their transgressions. *“He will thoroughly purge his floor, burn up the chaff with unquenchable fire, wash away the filth of the daughter of Zion, and purge the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.”* Matt. iii. 12. Isa. iv. 4,

The prophecies of Balaam also, notwithstanding he was a magician, an idolater, and soothsayer, corroborate the previous assertions,

and disclose many particulars respecting the subject under our consideration. They are of great import and extensive latitude, comprehending within their circuit a period of nearly three thousand three hundred years, and embrace for their object not only the establishment of the Jewish nation in the land of Canaan, their increase and prosperity, the coming of the Messiah, and destruction of Jerusalem; but according to chap. xxiv. 14. important events that are to take place in “the latter days,” and which are hastening on to their final accomplishment, by the convulsions that agitate the Mahometan and Antichristian powers on the Continent.

That part which relates to the present commotions that agitate Europe, and corresponds with the prophecy under consideration, is contained in the 17th and following verses of Numbers xxiv. which for brevity’s sake, and to divest it of a part of its ambiguity, we shall select according to the connection of the subject.

Ver. 17. “There shall come a star out of Jacob, and a sceptre shall arise out of Israel; he that shall have dominion and shall smite the corners of Moab, and *subdue or break down the walls of all the children of Sheth* *, ver. 19. and shall destroy him that remaineth of the city.

* The common translation is to *destroy all the children of Sheth*, which appears to me to be very erroneous. “The word *karkar* (says Bishop Newton) occurs only in this place and in Isaiah xxii. 5. where it is used in the sense of breaking down. If by *Sheth* was meant the son of Adam, then *all the children of Sheth* are all mankind; the posterity of Cain and of Adam’s other sons having all perished in the deluge, and the line only of Sheth having been preserved in Noah and his family: but it is very harsh to say that any king of Israel would destroy all

Ver. 18. "Edom and Seir shall be a possession for his enemies. Ver. 22. The Kenite shall be wasted until Ashur shall carry him away captive, ver. 24. The ships of Chittim shall afflict Ashur and Eber, and ver. 20, 24. The end of Amalek of Ashur and of Eber will be, that *they* also perish forever (by an interposition of God's judgments) Who shall live when God doth this?"

From the above statement it appears, that there are three distinct periods alluded to by Balaam's prophecy in the verses under consideration, viz. I. The period when the Messiah would come, which according to ver. 19. would be made manifest by his obtaining dominion. II. The period when his enemies would accumulate power, and form two great empires, as represented ver. 18. and III. The period when by the exercise of an omnipotent power (which is alluded to ver. 17, 19, 23.) HE, the Messiah, shall destroy him that remaineth of the city (*mystical Babylon*) and obtain universal dominion.

In the preceding pages, I flatter myself it has been fully proved that Christ is the Messiah alluded to by the prophecies under the Jewish dispensation, and that the progress of Christianity in the time of the Apostles, and their establishment of churches in various parts of Asia, Africa, and Europe, demonstrate the accomplishment of the first part of the prophecy under consideration. The second part also, I presume, has been fulfilled by the revolt of the churches that were established in Asia

mankind, and therefore the Syriac and Chaldee soften it, that he shall *subdue* all the sons of Sheth, and RULE over all the sons of men." Newton's Dissertations on the Prophecies, vol. i. p. 67. *Karkar* means literally, to break down a wall; metaphorically, to subdue or overcome.

and Africa to Mahometanism; and those of Europe to the errors, superstitions, and abominations of popery, which spread their baneful influence over the whole earth, and established their respective systems by the sword; for literally considered, Seir is a name for the mountains of Edom, and the Edomites have long been extinct, they were swallowed up and lost, partly among the Nabathæan Arabs, and partly among the Jews, and the very name was abolished and defaced about the end of the first century after Christ. Again, it is also said of the Jews, “The sceptre should not depart from Judah, and a lawgiver from beneath his feet, until Shiloh come:” and in Deut. xxviii. 63, 64, 68. “Ye shall be plucked from of the land whither thou goest to possess, and the Lord shall scatter thee among all people, from one end of the earth even unto the other, and there thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone. Ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.” “Israel doing valiantly,” therefore, cannot have a reference to the Jews, but the people of God under the great persecutions to which they were exposed, both from Mahometans and Papists, during the period of their tyranny and power, since history informs us, that those who became the objects of their rage were supported under their sufferings by a divine power, which enabled them to bear the most excruciating tortures, with a fortitude beyond all human conception, and even in the anguish of death to triumph over their enemies.

The third period, which is also represented in Daniel’s prophecy by the stone striking the image on its feet, as previously considered, appears to me to be accomplishing, by those awful

judgments that are now abroad in the earth, which demands our serious consideration. The hand of God is stretched forth over the nations, and who shall stay it?

Moab, Sheth, Chittim, Ashur, Eber, Amalek, and the Kenite, according to ver. 14, are borrowed appellations, that refer to nations or people that are now in existence, and which may be traced out by either the geographical situation of the above nations in the time of Balaam, and their relative connections or parallel circumstances, that in a figurative point of view have taken place on the Mahometan and Antichristian powers. See Zeph. ii. 8--12.

Moab, in the time of Balaam, was bounded on the east by the Deserts of Arabia, on the west by the mountains that lie east from the Dead Sea, on the north by the country of the Amorites, and on the south by the brook Zerid, which runs into the Red Sea; the corners of Moab, according to the above statements, represent the countries that surround the ancient situation of Moab, and therefore the smiting "the corners of Moab," has evidently an allusion to the destruction of the Turkish and Persian empires, the propriety of which explanation may be confirmed by several parts of the prophetic writings. "My sword (saith God by the prophet Isaiah chap. xxxiv.) shall be bathed in heaven: it shall come down on Idumea, and upon the people of my curse to judgment. The Lord hath a sacrifice in Bozrah*, and a great slaughter in Idumea. The mountains shall be melted with blood." The prophet Jeremiah also, chap. xlviii. denounces an utter destruction to the Turkish

* Idumea is a name for the southern part of the province of Judea, and Bozrah was the principal city of the Edomites.

and Persian empires in terms similar to the prophecy under consideration: Ver. 42. " Moab shall be destroyed from being a people, because he hath magnified himself against me. Ver. 44. I will bring upon it the year of their visitation, saith the Lord. Ver. 45. A fire shall come out of Heshbon, and a flame from the midst of Sihon, it shall devour the corners of Moab, and the crown of the head of the tumultuous ones. Ver. 47. I will bring again the captivity of Moab in the latter days, saith the Lord. So also chap. xlix. 13. I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach and a curse; and all the cities thereof shall be perpetual wastes. Again, Ezek. xxxix. 17. 20. " Thus, saith the Lord, speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come, gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice UPON THE MOUNTAINS OF ISRAEL, that ye may eat flesh and drink blood; ye shall be filled AT MY TABLE, with horses and chariots, with mighty men and with all men of war, saith the Lord." The pouring out of the seventh vial of God's wrath on the great river Euphrates (the chief river of Turkey in Asia) as represented Rev. xvi. and the waters thereof being dried up according to chap. xvii. 15. is evidently an allegory that conveys the same denunciations against the Mahometan powers *.

" And break down the walls of all the children of Sheth." Sheth being the third son of Adam, from whom the family of Noah was descended, the Children of Sheth comprehends therefore the whole human race, from which it may be fairly presumed, that to subdue or break down all the walls of the children of Sheth, figu-

* See enlarged edition of Prophetic Mirror, page 43.

ratively considered, is totally to annihilate those base systems and prejudices which retard the progress of the gospel, and to cleanse the whole human race from those impurities, depravities, and sinful inclinations, that as a wall of partition exclude men from that state of felicity our first parents enjoyed, the Christian experiences in a communion with God, or what proceeds naturally from an adherence to the dictates of virtue, humanity, and benevolence, according to 2 Cor. x. 4, 5. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*."

The Kenites, according to Judges i. 16.—iv. 11. were the descendants of Jethro, a priest of Midian, Moses's father-in-law, who returned to his people, and on his account were always treated with respect by the Jews; or they may have been originally the priests of Midian, and therefore those that followed the Jews were denominated Kenites.

The Kenites, according to Numb. xxiv. 21. being spoken of in a parable that has an allusion to the latter days, it appears to me, from the following consideration, that the Kenites represent the ecclesiastics of the Romish church and their dependants.

First, It is said of the Kenites, ver. 21. "Strong is thy dwelling-place, and thou puttest thy nest in a rock."

The ecclesiastical power of Rome, was established on the most permanent basis that could be devised by the wisdom of man, or accomplished by human power; it being interwoven

* See Isaiah xii. 21. xxv. 5. 7. 10. 12. Jer. li. 25. 44. 47. 49. Ezek. xiii. 10—14. xxxviii. 20.

with the bonds of civil society, the constitution of nations, and stability of empires ; and not only supported by religious superstitions and prejudices, that were imbibed in the minds of men from their infancy, but also the dread of future punishments ; and, therefore, was represented by a horn in Daniel's fourth beast, which was more stout than his fellows.

Secondly, it is said (ver. 22.) that " The Kenite shall be wasted until Ashur shall carry him away captive : " and of the Roman church that spiritual harlot (Rev. xvii. 16.) in reference to the declension of her power : " The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. " History informs us, that the power the popes exercised over the nations of Europe, was superior to that of any earthly monarch whatever ; that on the most trifling occasion they cited sovereigns to their tribunal, and imposed on them the most shameful, humiliating, and disgraceful penance, and often cast them down from their thrones ; that the kingdoms and states under their authority by alternatively detaching themselves from their jurisdiction, gradually decreased their power, and that modern reformers by exposing the errors and gross impositions of popery, raised a great opposition to its principles and doctrines, which terminated in the establishment of many protestant churches in Germany and the Netherlands. It is also well known, that Philip the Fourth, by establishing the Anti-gallican church, and Lewis the Fourteenth by invading the ecclesiastical states, detached France from the jurisdiction of Rome, and humbled the haughty demeanor of the papacy ; the revolutions that took place in France com-

pleated their subjugation, and Bonaparte has not only stript the pope, his cardinals and bishops, of their great riches and wealth, but deprived them of their power, and reduced them to the most abject state of slavery; they being only retained in their respective situations as the tools of state, and agents to support his tyranny. All these things considered, and that the nations specified by Balaam, personate kingdoms or empires in the present age, it may fairly be inferred that the Kenites represent the whole of the Romish clergy and their dependants, who are led into captivity by Bonaparte, and which of course also intimates that Bonaparte is alluded to in Balaam's prophecy, by the appellation of Ashur, the founder of Nineveh; and it cannot but be acknowledged that the prophecies that relate to Babylon and Assyria have not hitherto been fully accomplished*.

“ And ships shall come from the coast of Chittim, and shall afflict Ashur, and *shall afflict Eber, and he also shall perish for ever.*

The children of Eber were the descendants of Shem, the first son of Noah, Gen. x. 21. and though both sacred and profane history are silent respecting the situation of Eber, yet we may infer from the connection between Ashur and Eber in the prophecy, and their partaking equally of the ravages committed by the ships of Chittim, that the prophecy respecting Ashur and Eber, alludes to nations in the latter days whose territories are contiguous to each other.

“ Chittim, (says Bishop Newton †) was one of the sons of Javan, who was one of the sons of Japhet, by whose posterity the isles of the

* See Emperor of the French, page 1, 6.

† Dissertations on Prophecy, Vol. 1. page 75, 76.

Gentiles (Gen. x. 5.) were divided and peopled, that is Europe, and the countries to which the Asiatics passed by sea, for such the Hebrews called islands. Chittim is used for the descendants of Chittim, as Ashur is put for the descendants of Ashur; Eber for the descendants of Eber, but what people were the descendants of Chittim, or what country is meant by Chittim, is not so easy to determine. Critics and commentators are generally divided into two opinions, the one asserting that Macedon and the other that Italy was the country here intended; but wherever the land of Chittim, or the isles of Chittim are mentioned in scripture, there are evidently meant some countries or islands in the Mediterranean, and the ships of Chittim can be none other than the ships of the Romans, whose ambassadors (as recorded by Livy and Polybius) coming from Italy to Greece, and from thence to Alexandria, obliged Antiochus, to his great grief and disappointment, to depart from Egypt without accomplishing his designs."

The application of the ships of Chittim to the Roman navy, appears to me from the following consideration, to be a shameful misrepresentation of the subject.

First, the period when the accomplishment of this prophecy would take place, is not only stated to be in the latter days, when the Messiah, represented by a star and sceptre, shall have obtained dominion, and two great empires under the denomination of Edom and Moab, should have revolted from his government, as previously considered; but it is also clearly stated to be a time of great trouble and affliction, a day when God's judgments would be poured forth on all nations, and extend themselves over

the whole earth. “ Who shall live when God doeth this ? ”

Secondly, When the accomplishment of this prophecy would be manifested, it would not only excite the attention of the whole earth, and fill men with terror and astonishment, but terminate in a total annihilation of heathen and idolatrous nations. The sceptre (or star) shall smite the corners of Moab, and break down the walls of all the children of Sheth. Amalek, Ashur * and Eber, are to perish for ever.”

Thirdly, The period when the prophecy respecting the ships of Chittim, is supposed by bishop Newton to have been accomplished, was not a period of great and general desolation, nor did the Romans afflict the people of the coast of Assyria by a maritime force; but, on the contrary, only sent deputies to Antiochus, commanding him to cease from pursuing his conquests, and to return to his own land †.

* “ He also,” naturally implies those with whom Eber was connected, that were exposed to the ravages of war; and under the denomination of king of Babylon; Bonaparte, as previously observed, is called (Isaiah xiv. 25.) “ The Assyrian,” the descendant of Ashur, and who should fall on the mountains of Israel. See also, “ Emperor of the French.”

† When the two brothers, Ptolemies, *nephews to Antiochus*, were besieged in Alexandria, ambassadors arrived from Rome; the name of one of them was Marcus Popilius Lenas. He found *Antiochus* standing upon the shore, and delivered to him a decree of the senate, which enjoined him to withdraw from the friends of the Roman people, and to be content with his own kingdom. *Antiochus* hesitating to give an answer, Marcus Popilius made a ring round him with his rod in the sand and said, “ The senate and the people of Rome order you to make an answer, in the spot where you now stand, what your intention is.” At the hearing these words he replied, “ Since it is the pleasure of the senate, and of the Roman people, I must withdraw;” and immediately decamped. Livy, Book xlv. Chap. 12.

Fourthly, The denunciations in the prophecy being limited to the advantages the people of God would obtain over Gentile nations, they therefore cannot in any point of view refer to conquests the Romans gained over Antiochus, or the inhabitants of Syria and Palestine. (Ver 14.) “ I (Balaam) will advertise thee (Balak) what this people (the people of God) will do to thy people in the latter days,” namely, those idolatrous and heathen nations Balak had gathered together against Israel.

All these things considered, and not only that the Jewish monarchy, but also the nations spoken of by Balaam, having been long since annihilated, and neither sacred nor profane history bear any record of circumstances taking place similar to those related in the prophecy ; but on the contrary, men are at a loss as to the particular applications of the subject ; it not only demonstrates that the prophecy of the destruction of Amalek, of Ashur and of Eber, has not been accomplished, but in a great measure points out that the whole of the prophecy under consideration, is an allegory, which represents the destruction of the Mahometan and Antichristian powers.

Josephus informs us, that not only Cyprus was called Chethima, from the descendants of Chethim, but that all islands, and most maritime places, are called Chethim by the Hebrews* ; therefore according to the strict sense of the metaphor, the ships of Chittim in the present age, may, with the greatest propriety, be supposed to represent the naval power of Great Britain : since, in a great measure, it has tended hitherto to frustrate Bonaparte's designs ;

* Josephus's Antiquities, Book 1. Chap. 8.

and not only been the means of protecting the inhabitants of the British Isles from his depredations, and checked him in his progress, but also *sorely afflicted* those once maritime nations of France and Spain, by destroying their naval power, depriving them of the greater part of their colonies, cutting off their supplies, and annihilating their commerce.

Again, ships coming from the coast of Chittim to afflict Ashur and Eber, demonstrates not only that Chittim represents a maritime power that would afflict the nations alluded to in the latter days by Ashur and Eber, but also a power that would have the command of the seas, otherwise the ships thereof could not have approached their coast; and Asher and Eber must be considered in reference to formidable nations whose navy would be destroyed, from their situation being on the sea coast, and engaged in war with the inhabitants of Chittim, a nation remote from their territories. And it is equally evident from the above considerations, and as Ashur is prophesied of, to carry away the Kenite captive, and that Amalek and Eber should perish for ever, that the prophecy relates to France and Spain suffering greatly from the British Navy, and finally being destroyed by war.

Amalek is said to have been "the first of the nations, but his latter end shall be that he perish for ever," which literally considered, refers to the empire established by Charlemagne, after the fall of the Roman monarchy, as represented by the first beast, Rev. xiii. which empire was transferred to the house of Austria, and is now concentrated in Bonaparte, agreeable to the 11th and following verses of the same chapter. Amalek "perishing for ever," refers therefore to those nations which comprise the body, the head and members of Anti-

christ, according to Rev. xvi. 16.—xix. 17, 21. Ezek. xxxix.—Joel iii. 11. 12.—Isaiah xiv. 25. from which passages, and the previous consideration, it may be inferred that this part of Balaam's prophecy represents the depopulation of France, Spain and Austria, and the total destruction of the Turkish and Persian empires, who are comprised under the appellation of the "*Corners of Moab*," and which figuratively considered are the feet of Nebuchadnezzar's Great Image.

It is said of the destruction of the Antichristian powers, Ezek. xxxviii. 19, 20, 21. "In that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth; and all the men that are upon the face of the earth shall shake at my presence; and *the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. EVERY MAN'S SWORD SHALL BE AGAINST HIS BROTHER;*" which figurative allusions represent general calamities, and point out that the Papistical and Mahometan governments opposing each other by war, would be the means of annihilating the temporal power and dominion of Antichrist, that they would ravage and destroy each others countries, and cause a continual effusion of blood, until that, literally considered, according to Isaiah xiii. 12. "A man will be more precious than gold, even than the golden wedge of Ophir." And to preserve the continuation of the human species throughout those countries which are, and will become the seat of war, as recorded Isaiah iv. 1. "Seven women shall take hold of one man, saying, *We will eat our own bread, and wear our own apparel; only let us be cal-*

led by thy name TO TAKE AWAY OUR REPROACH.
 Luke i. 24, 25.—Gen. xxx. 23.

“ And the stone that smote the image became a great mountain, and filled the whole earth.”

Mountains, in prophetic language, represent vast empires, uncontrollable and unlimitable authority: “ A mountain filling the whole earth,” therefore clearly point out our great Immanuel assuming universal authority over the sons and daughters of men, and by his omnipotent power bearing down all opposition. Farewel then, ye dreary scenes of woe, the horrid din of arms; the thunders and ravages of war. Universal philanthropy shall diffuse its genial influence throughout every order of society, over all nations and kindreds and tongues, and all will be harmony and peace. “ The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them.” The shackles of sin are to be broken, Satan cast down from his throne, chained and shut up in the region of darkness, and the Sun of Righteousness to arise on a benighted world, with healing in his wings, to dispel the clouds of ignorance, of error and superstition, and to chace away every thing that is pernicious, impure and destructive from off the earth †.

But, alas! that happy period not being yet arrived, men still remain under the dominion and power of their lusts; a spirit of impiety and wickedness, of avarice, of covetousness, of extortion and oppression, too much prevails; the moral and political system of nations are

† Isaiah xi. 6. xxv. 5—12. Rev. xx. 2, 3. Malachi iv. 2.

more and more contaminated; intrigue, treachery and deception, are predominant in every class of society, and those in power instead of being actuated by a spirit of philanthropy, exerting their efforts to promote peace, and seeking the happiness and welfare of the subject, are continually causing animosities, creating dissensions, and fomenting war, and men are embruing their hands in each other's blood.

“Wisdom crieth without, she uttereth her voice in the streets. How long, ye simple ones, will ye love simplicity; and fools hate knowledge? Turn ye at my reproof, behold I will pour my spirit unto you; I will make known my words unto you.”

The sword of God is drawn; his hand is stretched forth over the nations, and who shall stay it?

“They that hate knowledge, and do not choose the fear of the Lord, shall eat of the fruit of their own way, and be filled with their own devices; but whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.”

END OF PART I.

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The Public are most respectfully informed, that Part II. of TRUTH DISPELLING THE CLOUDS OF ERROR, will contain an elucidation of the Vision of Daniel's Four Beasts, chap. vii. To which will be added a Chronological Table of the Sovereigns of those Nations included in the number 666, Rev. xiii. that the above Publications are reprinted in uniform type, and that the Author's Hieroglyphical Representation of England and France, published in 1804, may be had of J. Pearmain, 206, High Holborn, price 6d.

